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Preface

ONA 1.0, ONA 2.0, And The Hebdomian Way

A compendium of texts concerning the modern and controversial esoteric theory and praxis, the Occult tradition, developed by the pseudonymous 'Anton Long' between 1976 and 2012 and described by the acronym ONA. The texts are authored by the few who have followed that tradition to and beyond the Rite of Internal Adept, the fourth stage of the decades-long ONA 'Seven Fold Way'. {1}

The first text, *The Quest For Lapis Philosophicus*, outlines the reasons why a majority of those Adepts abandoned the ONA in favour of a new individualistic and practical hermetic Hebdomian Way.

The second text, *Deconstructing The O9A*, provides a detailed overview of the ONA with the third text, *Unravelling The ONA*, concerned with some aspects of the public debate about the ONA and of how the ONA is often perceived.

Julius Evola, The Seven Fold Way, And Hermeticism places the esoteric theory and praxis of the ONA into historical context. while *The Star Game And The Hebdomad* describes a central part of the esoteric theory and praxis of the ONA.

Other texts detail the overlooked difference between the traditional pre-Internet ONA 1.0 (a/k/a Longusian Occultism) taught individually between Adept and Initiate (c.1976-1992) and the later public ONA 2.0 (a/k/a O9A) as well the importance of primary sources in understanding the ONA. Some of the texts provide an insight into the difference of opinion among the authors concerning not only the nature of ONA primary sources but also of the nature of the ONA itself.

The compendium should enable readers to gain a rational understanding of the modern esoteric theory and praxis that is the ONA beyond the misinformation and disinformation publicly propagated about it since at least 2018; misinformation and disinformation which have made the ONA/O9A a modern mythos.

Gelis Sangster et al
2025

{1} The *Diary of an Internal Adept*, included in this compendium, provides an insight into the practical, difficult, and three-month long rite of Internal Adept.

Keywords: ONA 1.0, ONA 2.0, The Hebdomian Way, O9A, Lapis Philosophicus, Seven Fold Way, Mythos, Order of Nine Angles, Internal Adept, Occultism, Sorcery, The Star Game, Anton Long, David Myatt, Septenary System, Corpus Hermeticum,

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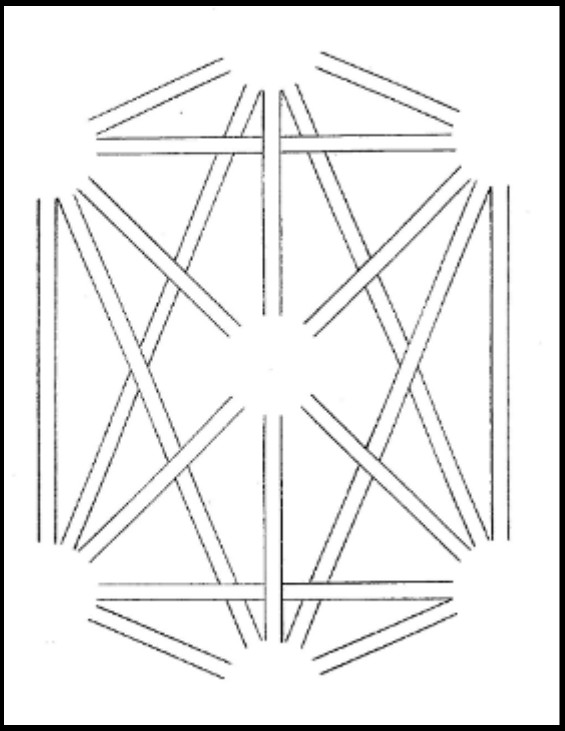
The Quest For Lapis Philosophicus
The Oxfordian Debate In Context



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The debate, between a small group of individuals, began in 2021 and was initially face-to-face in Oxford but continued later on by the medium of e-mail for those not residing in the English county of Oxfordshire. All but one of the individuals had undertaken the Grade Ritual of Internal Adept as first outlined in *Naos: A Practical Guide to Modern Magick* [1] and as so well-described in personal detail in *Diary of An Internal Adept.* [2][3]

The initial conclusion, by a majority, with one dissenter and one abstainer, was that the ONA/O9A was no longer a necessary or practical means to the goal of Lapis Philosophicus, and that in a personal or in a partnership quest for that goal the following aspects of the O9A were unnecessary, not relevant, distractive, or detrimental:

> (i) a public impersonal presence, whether or not anonymous, and whether or not by modern means such as the Internet;
> (ii) Satanism, however defined or presenced, and whether or not used as a personal learning experience or in an antinomian way;
> (iii) the games, deceptions, and the trickery presenced by Anton Long's Labyrinthos Mythologicus;
> (iv) Occult rituals and ceremonies in general, and all types of sorcery;
> (v) Insight Roles;
> (vi) the causal abstractions and dialectic involved in supporting or using for whatever reason political forms such as National Socialism;
> (vii) the complexity of Anton Long's labyrinthine esoteric philosophy;
> (viii) the goal of seeking to presence a New Aeon and to change what-is - such as society or societies - by any means including but not limited to means which are or which can classified as political, religious, ideological, social, mythological or Occult;
> (ix) the axiom of the authority of individual judgment.

Another conclusion was that a new way, a new praxis, was required which returned to the fundamentals of Hermetic philosophy as outlined in the tractates of the ancient Corpus Hermeticum. Hence a new way was developed by The Seven Oxonians - Tau Sigma Omicron - a hermetic way as described in the text *A New Beginning: The Hebdomian Way* [4] and placed into hermetic context in *Julius Evola, The Seven Fold Way, And Hermeticism* published March 2022. [5]

Following the debate, the dissenter, the abstainer and a few others began their research which around 2022 led them, using *Naos* as the primary source, to make a distinction between what they termed ONA 1.0 and a post-1992 ONA 2.0 (often described by its followers by the acronym O9A) with ONA 2.0 based, among other things, on (i) the Anton Long sanctified axiom known as 'the authority of individual judgment', (ii) utilising the then newly developed public 'world wide web', websites, internet forums, message boards, and 'personal computers' to disseminate O9A tracts and to encourage individuals to found their own independent 'nexions'. Their texts about ONA 1.0 and ONA 2.0 include *Longusian Occultism - The Question Of Primary Sources* and *Primary Sources And An Esoteric Philosophy*.

Regarding this distinction, Tau-Sigma-Omicron wrote that

> "it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0" [6]

The 2024 text *Lapis Philosophicus And The Millennial Perspective,* an extract from which is provided in Appendix III, reveals the difference between The Hebdomian Way and the ONA/O9A, since The Hebdomian Way consists of just seven practical and personal asks: there is no ceremonial sorcery and no need to form and recruit 'members' for a group/nexion; no 'satanism', no 'insight roles' and no mythoi about 'dark gods' and how to evoke/invoke them. And so on, etcetera.

The seven practical tasks are described in Appendix IV, some of which tasks are similar to several of the practical tasks described in *Naos*, and retained (some slightly altered) because those who conceived The Hebdomian Way and had undertaken those *Naos* tasks during their own quest for Lapis Philosophicus discovered that the wordless pathei-mathos that resulted was essentially hermetic as described in Lawh al-Zumurrud, otherwise known as *Tabula Smaragdina Hermetis* and *The Emerald Tablet*. [7]

Hence their conclusion that the nine aspects of the O9A enumerated at the beginning of this essay were unnecessary, not relevant, distractive, or detrimental to a quest (ἄνοδος) for Lapis Philosophicus.

Omega Beta Gamma
July 2025 CE

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[1] A facsimile of the 1989 Naos collection of typescripts is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

[2] The rite is given in Appendix I.

[3] https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

[4] *A New Beginning: The Hebdomian Way*, included in *Abandoning The Order Of Nine Angles*, which compilation was published in March 2023. https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

[5] *Julius Evola, The Seven Fold Way, And Hermeticism*. Included in *Abandoning The Order Of Nine Angles*, op.cit.

[6] The 2025 text *O9A: Dead And Irrelevant* is provided in Appendix II.

[7] A translation, with an extensive commentary, both by Myatt, is available in the compilation *Hermetica And Alchemy*, pp.15-17, https://archive.org/download/hermetica-alchemy-davidmyatt/hermetica-alchemy-davidmyatt.pdf

The translation, including the numbered commentary, is:

> Veritas is veritas [1]
> For the higher is as the lower
> With the lower as the higher.

The signs [2] were from The One
As all beings are from The One
Through one design:
The father, the Sun,
The mother, the Moon,
The Pnuema, [3] the womb
The Earth, the nourishment.
Telismata: [4] of the father
Guardian of balanced signs.
Pyros, [5] the Earth
Separating the harsh from the gentle.
With the gentle, [6] noble,
Ascending from Earth to Empyrean [7]
Descending from Empyrean to Earth
Influencing the higher, the lower,
The gentle, the harsh:
The illumination of the illuminated.
Thus, it is for this the Magnum Opus [8] came-into-being
For I am Hermes Trismegistus of The Wisdom.

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Notes By DWM

1. *Veritas*. I have used the Latin veritas rather than the English word 'truth'. As noted in my commentary on v.14 of chapter One of the Gospel of John,

> I have chosen the Latin veritas in order to avoid the disputations - philosophical and otherwise - and the assumptions that the English word 'truth' so often now imputes and engenders, with the reader (or the listener) thus having to reflect on what veritas might, in this context, signify. In addition, ἀληθείας here suggests not some abstract, impersonal, 'truth' but rather truthfulness, sincerity, integrity: the type of person that Jesus of Nazareth is. In respect of 'veritas' suggesting such truthfulness and sincerity, qv. the entry for veritas in Lexicon Totius Latinitatis, volume 4b.
>
> https://davidmyatt.files.wordpress.com/2023/08/myatt-gospel-john-1-5.pdf

2. *Signs*. cf. σημεῖᾰ in relation to God, qv. The Gospel of John, and the Signs of Allah as mentioned in the Quran. It is notable that the Gospel of John has σημεῖον and not δῠνάμεις as in Matthew, Mark, and Luke, For example, in John 3:2, οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ’ αὐτοῦ, "for no one is able to do the signs you do unless Theos is with them."

Since Tabula Smaragdina Hermetis was a translation of an Arabic text, σημεῖᾰ here instead of δῠνάμεις or miraculum seems apposite.

3. *The Pneuma*. The Wind as archetype, as a hermetic principle, cf. tractate III of the Corpus Hermeticum:

> ἀδιορίστων δὲ ὄντων ἁπάντων καὶ ἀκατασκευάστων, ἀποδιωρίσθη τὰ ἐλαφρὰ εἰς ὕψος καὶ τὰ βαρέα ἐθεμελιώθη ἐφ' ὑγρᾶι ἄμμωι, πυρὶ τῶν ὅλων διορισθέντων καὶ ἀνακρεμασθέντων πνεύματι ὀχεῖσθαι· καὶ ὤφθη ὁ οὐρανὸς ἐν κύκλοις ἑπτά, καὶ θεοὶ [ταῖς] ἐν ἄστρων ἰδέαις ὀπτανόμενοι, σὺν τοῖς αὐτῶν σημείοις ἅπασι, καὶ διηρθρώθη ... σὺν τοῖς ἐν αὐτῆι θεοῖς, καὶ περιειλίγη τὸ περικύκλιον ἀέρι, κυκλίωι δρομήματι πνεύματι θείωι ὀχούμενον.
>
> With all beings unformed and not yet presenced,
> What was lightsome was separated out, upward
> And what was burdensome set in fluidic ground
> With all defined through Fire, then elevated - and conveyed - by Pneuma.
> Thus the heavens became perceivable in seven spheres,

> Deities represented in the arrangements of the stars,
> With the outer revolving in the æther, and circulating by the Pnuema of theos.
>
> https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf

4. *Telismata*, rather than the later English word 'talisman'. As I wrote in *Telesmata In The Picatrix*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/01/telesmata.pdf

> "Telesmata is from Greek τέλεσμα via the post-classic Latin telesma and is possibly the origin of the English word talisman, dating as that English word does from 1638.
>
> τέλεσμα in Ancient Greek meant a payment, or an offering to offset a debt or for services rendered. According to my fallible understanding, in Hellenistic times it acquired the sense of an object intended as an offering to the gods, and to lesser divinities such as daemons, as a mark of respect or in order to seek their favour or ward off their wroth. Thus if a person had toiled to make the offering, the telesma, or had at the very least exchanged goods or money for it, it was believed that such labour or such an exchange revealed that one had earned their protection or their help. The more valuable the object, the more help or protection they might expect.
>
> This belief in such offerings and their efficacy was an integral part of not only the diverse Greco-Roman paganus weltanschauungen but also of many other paganus weltanschauungen around the world, past and present, founded as such weltanschauungen are on the understanding, on the ancestral wisdom, or on the intuition that we mortals are part of a living cosmos with the gods (the divinities) and Nature considered as living beings (or as archetypes, manifestations of cosmic forces) who and which can affect us and who have affected us – as individuals, and as communities – in terms of good fortune and misfortune."

5. *Pyros*. Fire as archetype, cf. Heraclitus as recounted by Diogenes Laërtius:

> ἐκ πυρὸς τὰ πάντα συνεστάναιbεἰς τοῦτο ἀναλύεσθαιbπάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη
>
> The foundation/base/essence of all beings ['things'] is pyros to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by ψυχή and Dæmons.

6. *Gentle*, πρᾶος, a mild, balanced, temperament as in my translation of 5:1–10 of The Gospel Of Matthew, μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν, "Fortunate, the gentle, for they shall acquire the Earth", qv. https://davidmyatt.files.wordpress.com/2023/08/the-beatitudes-v1.pdf

7. *Empyrean*. Not 'heaven', but οὐρανός - Empyrean - the abode of the Greco-Roman gods, and also suitable for the abode of those mortals gifted by the Egyptian gods with an after-life. As I noted in my translation of 1:3 of The Gospel Of John:

> οὐρανός here is always translated as 'heaven' although the term 'heaven' - used in the context of the Gospels - now has rather different connotations than the Greek οὐρανός, with the word 'heaven' now often implying something explained by almost two thousand years of exegesis and as depicted, for example, in medieval and Renaissance Christian art. However, those hearing or reading this particular Greek gospel for the first time in the formative years of Christianity would most probably have assumed the usual Greek usage of "the heavens" in the sense of the "the star-filled firmament above" or in the sense of "the sky" or as the abode of theos and/or of the gods, ἐν οὐρανῷ θεοί [...]
>
> It therefore seems apposite to suggest a more neutral word than 'heaven' as a translation of οὐρανός and one which might not only be understood in various 'classical' ways by an audience of Greek speakers (such as the ways described above)

> but also be open to a new, and Christian, interpretation consistent with the milieu that existed when the Gospel of John was written and first heard. That is, before the exegesis of later centuries and long before post-Roman Christian iconography. Hence my suggestion of the post-classical Latin term Empyrean, which can bear the interpretation of the abode of theos and/or of the gods, of "the sky", of the "the star-filled firmament above"; and a Christian one suggested by Genesis 2.8 - παράδεισον ἐν Εδεμ (the Paradise of Eden) - and also by shamayim.
>
> https://davidmyatt.files.wordpress.com/2023/08/myatt-gospel-john-1-5.pdf

Given that Tabula Smaragdina Hermetis was a translation of an Arabic text the sense of "Ascending from Earth to Empyrean" is also apposite because it does not directly refer to the Christian heaven.

An alternative translation would be Celestial, as in my translation of a passage from Book I, Chapter One, of Ficini's *De Vita Coelitus Comparanda*:

> Novem studiosorum duces.
>
> Quicunque iter illud asperum arduumque et longum ingrediuntur, quod quidem vix tandem ad excelsum novem Musarum templum assiduo labore perducit, novem omnino itineris huius ducibus indigere videntur.
>
> Quorum primi quidem tres in coelo, tres sequentes in animo, postremi tres in terra nos ducunt.
>
> Nine guides for the studious.
>
> Those proceeding along that perilous, arduous, tedious, journey will, following difficulties, finally be brought to the Temple of the Nine Muses for that journey requires nine guides to enable it to be reached: the first three toward the Celestial; the next three toward the Anima, 4 and the last three to guide us [back] to The Earth.
>
> https://davidmyatt.files.wordpress.com/2024/01/dwm-notes-on-ficini.pdf

8. *Magnum Opus*. The work of hermeticism, as for example explained in the Corpus Hermeticum, and the aim of alchemy which is Lapis Philosophicus. In the Poemandres tractate of the Corpus Hermeticism this is described as the journey, the ἄνοδος, through the seven spheres:

> καὶ οὕτως ὁρμᾶι λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῆι πρώτηι ζώνηι δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῆι δευτέραι τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῆι τρίτηι τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῆι τετάρτηι τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῆι πέμπτηι τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῆι ἕκτηι τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῆι ἑβδόμηι ζώνηι τὸ ἐνεδρεῦον ψεῦδος.
>
> Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait.
>
> https://davidmyatt.files.wordpress.com/2023/08/eight-tractates-v2-print.pdf

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Editorial Note: We have corrected a typo in the numbering - the footnote for 'Magnum Opus' should be 8 not the 7 in the printed text.

Appendix I

The ONA Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

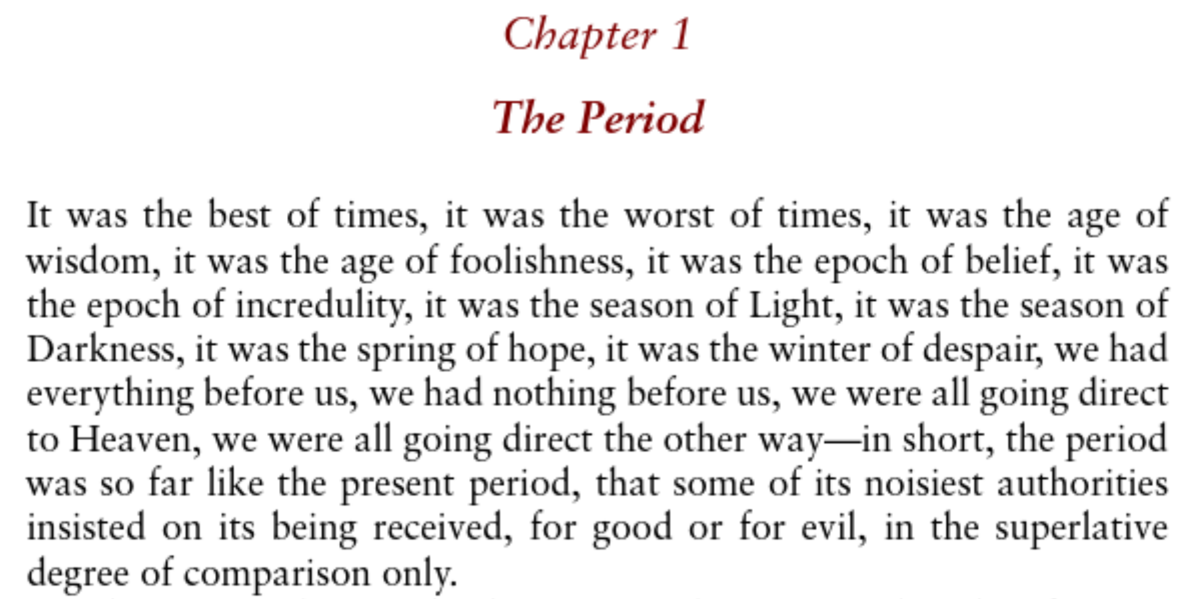
Appendix II

Lapis Philosophicus And The Millennial Perspective

(Extract)

There arrives a moment in the lives of some individuals who from personal practical experience, or from a hermetic quest (ἄνοδος) for Lapis Philosophicus {1} such as the modern Hebdomian Way, {2} know if only intuitively the flaws that are part of our human nature and which flaws are evident in the impersonal wars, the armed conflicts, which have bedevilled us for millennia and resulted in so many deaths, so much destruction and so much human suffering. This is the moment of a personal choice: to be or to remain aloof or to actively try in some way to act.

A moment well-described over a century ago by the novelist Charles Dickens:



Chapter 1

The Period

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

Many individuals, in many lands, over many millennia have lived their own answer of seeking to 'hold the line' as Myatt explain in two essays based on this own personal experience. {3} In a hermetic quest, the choice is well-described in an ancient text, tractate XIII, that formed part of the Corpus Hermeticum involving as it does in a 'separation from the world',

> 1. 1 Ἐν τοῖς Γενικοῖς, ὦ πάτερ, αἰνιγματωδῶς καὶ οὐ τηλαυγῶς ἔφρασας περὶ θειότητος διαλεγόμενος· οὐκ ἀπεκάλυψας, φάμενος μηδένα δύνασθαι σωθῆναι πρὸ τῆς

> παλιγγενεσίας· ἐμοῦ τε σοῦ ἱκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως, μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. τοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσίας <γένεσιν> παραδοῦναι προθέ μενος ἐκ φωνῆς ἢ κρυβήν· ἀγνοῶ, ὦ Τρισμέγιστε, ἐξ οἵας μήτρας ἄνθρωπος ἐγεννήθη, σπορᾶς δὲ ποίας.
>
> 2. Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν.
>
> 1. When, father, you in the Exoterica conversed about divinity your language was enigmatic andobscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.
>
> Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me. Trismegistus, I am unknowing of what source a mortal is begotten and from what sown.
>
> 2. My son, noetic sapientia is in silence, with the sowing the genuinely noble. {4}

The Hermetic Quest

In the Ποιμάνδρης (Poemandres) tractate of the Corpus Hermeticum, written between c.100 and c.230 ev, the personal quest is described as a journey through seven spheres during which the initiate 'offers up' - transcends - certain personal traits:

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.
>
> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." {5}

In the Hebdomian Way, these qualities are enumerated in terms of the seven stages, or degrees, of initiation:

- ° 1. That vigour - enthusiasm - which grows and which fades.
- ° 2. Those dishonourable machinations.
- ° 3. That eagerness which deceives.
- ° 4. The arrogance of authority over others.
- ° 5. Profane insolence and reckless haste.
- ° 6. The bad inclinations occasioned by a comfortable life-style.
- ° 7. The lies that lie in wait. {2}

Thus, the modern quest involves seven practical tasks which experience has shown to be effective in transcending those seven personal traits. It can also reveal a millennial perspective; the knowledge of metamorphosis which is the axiom that all supra-personal ideated constructs manufactured or described by humans are supra-personal and causal in nature, and therefore are not only subject to change, to metamorphosis over causal time, but have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life.

Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, ideals, legends, myths, and ideologies, and even religions, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations. Philosophically, this esoteric knowledge is, as Aristotle explained, of ἀρχὴ and change apprehend by us as physis, φύσις:

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὑτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is. {6}

The hermetic quest is therefore to attain an internal balance, between our mortal being and Being itself, since as described in the Renaissance text *Tabula Smaragdina Hermetis*,

> quod inferiora superioribus et superiora inferioribus respondent. {7}
>
> For the higher is as the lower with the lower as the higher.

Being was described in several ways in the Corpus Hermeticum, including as both male-and-female (ἀρρενόθηλυς) in the Poemandres tractate, as the Monas (μονάς) and The Theos (ὁ θεός) in tractate tractate IV, and in tractate XI as the genesis:

> ἵνα πάντα γίνηται τὰ γινόμενα ἢ τὰ ἅπαξ γεγονότα ἢ τὰ μέλλοντα γίνεσθαι. ἔστι δὲ τοῦτο, ὦ φίλτατε, ζωή· τοῦτο δέ ἐστι τὸ καλόν, τοῦτο δέ ἐστι τὸ ἀγαθόν, τοῦτό ἐστιν ὁ θεός.
>
> of everything brought-into-being; what is coming- into-being, what has come-into-being, and what will come-into-being. This, my friend, is Life; this is the beautiful, this is the noble; this is the theos. {8}

Thus many of the texts of the Corpus Hermeticum, which arguably formed the basis for hermeticism ancient and modern, had a more nuanced view of Being than the monolithic one presented by modern translations such as those by Mead, Copenhaver et al, where Being, the genesis of beings, is simply described as God, or as 'the father' familiar from the Christian religion.

The Monas And The Millennial Perspective

The beginning of tractate IV is interesting:

> Ἐπειδὴ τὸν πάντα κόσμον ἐποίησεν ὁ δημιουργός, οὐ χερσὶν ἀλλὰ λόγωι, ὥστε οὕτως ὑπολάμβανε ὡς τοῦ παρόντος καὶ ἀεὶ ὄντος καὶ πάντα ποιήσαντος καὶ ἑνὸς μόνου, τῆι δὲ αὐτοῦ θελήσει δημιουργήσαντος τὰ ὄντα
>
> Because the artisan crafted the complete cosmic order not by hand but through Logos
> You should understand that Being as presential, as eternal, as having crafted all being,
> As One only, who by thelesis formed all that is. {9}

As is the following in v.11 which arguably hints at a millennial perspective

> πᾶν δὲ τὸ γεννώμενον ἀτελὲς καὶ διαιρετόν, καὶ αὐξητὸν καὶ μειωτόν, τῶι δὲ τελείωι

οὐδὲν τούτων γίνεται. καὶ τὸ μὲν αὐξητὸν αὐξάνεται ἀπὸ τῆς μονάδος, ἁλίσκεται δὲ
ὑπὸ τῆς αὐτοῦ ἀσθενείας, μηκέτι δυνάμενον τὴν μονάδα χωρῆσαι

Everything that is begotten is unfinished, partible,
Liable to decline, resurgence
Which do not befall what is complete
For what is resurgent is resurgence from Monas
But what is brought low is so by its own malady
Because unable to hold Monas.

Conclusion

Modern hermeticism, as manifest for example in the Hebdomian Way, provides an individual alternative to the conflicts, internal and external, of our societies. A chance to perceive and understand our world without ideas, ideals, legends, myths, ideologies, and religion. An evolution beyond causal constructs such as States, nations, 'patriotic' cultures, hegemonies, and that supra-personal inclusion-exclusion which was and still is the genesis of so much turmoil, destruction, and deaths.

Selann Ibotæ, et allæ
October 2024

===

{1} As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἣ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{2} https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdomian-way.pdf

{3} (i) https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/holding-the-line.pdf (ii) https://davidmyatt.wordpress.com/wp-content/uploads/2024/04/dm-sequel-holding-the-line.pdf

{4} The translation is by Myatt who explains his use of terms such as 'noetic sapientia' and 'Palingenesis' in his extensive commentary: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{5} https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{6} Metaphysics, Book 5, 1015α, Translated by Myatt. https://davidmyatt.wordpress.com/aristotle-metaphysics-1015α/

{7} The Latin text is from *Secretum Secretorum Cum Glossis Et Notulis: Tractatus Brevis Et Utilis Ad Declarandum Quedam Obscure Dicta Fratris Rogeri*, published in 1920.

{8} Which translation by Myatt - https://davidmyatt.wordpress.com/wp-content/uploads /2018/03/eight-tractates-v2-print.pdf - brings to mind the Greek term καλὸς κἀγαθός of which he wrote in his monograph *Classical Paganism And The Christian Ethos*,

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/belief-and-reason-v7b.pdf

{9) As Myatt controversially notes in his commentary:

> *artisan*. δημιουργόν. See Poemandres 9. The theme of an artisan-creator, and their artisements, is common to the third tractate (Ιερός Λόγος) as well. That the tractate begins by using the term artisan, rather than theos, is perhaps significant.
>
> *that Being*. The conventional and grammatical interpretation is "you should understand him as..." although how such a human-type gender could be adduced from or manifest by how the 'body' of the artisan-creator is described in subsequent verses is an interesting and relevant metaphysical question. Can, or should, a 'body' that cannot be touched, that cannot be seen, that cannot be measured, that is not separable - οὐδὲ διαστατόν - and thus which is not conventionally 'human', be described as male? It is to suggest such metaphysical questions (and the limitations of ordinary language in describing and answering such metaphysical questions) that I have here departed from convention and used 'that Being' instead of 'him'. The term 'Being' also has the advantage that it avoids the gender bias implicit in translating θεὸς as 'god' given that 'god/God' implies a male entity [...]
>
> *presential*. πάρειμι. Presential - from the classical Latin praesentia - means "having or implying actual presence", as manifesting (as being presenced) in a locality or with an individual, and is thus more apposite here than the rather bland word 'present'. Cf. the use of 'presenced' in Ιερός Λόγος 2, et sequentia.
>
> *One only*. ἑνὸς μόνου. A formulaic mystic phrase, implying uniqueness. Cf. ordinary usage in Plato, Crito 47, ἢ ἑνὸς μόνου ἐκείνου [...] ἑνὸς μόνου.
>
> *thelesis*. θέλησις. Given what follows - τοῦτο γάρ ἐστι τὸ σῶμα ἐκείνου, οὐχ ἁπτόν, οὐδὲ ὁρατόν, οὐδὲ μετρητόν, οὐδὲ διαστατόν - a transliteration to suggest something other than a human type 'will' or 'desire'; such as 'disposition'. That is, Being (whatsoever of whomsoever Being is, in terms of gender and otherwise) is predisposed to craft - to presence - being as beings: as immortals (deities), as mortals (humans) and otherwise, qv. Ιερός Λόγος, Poemandres 8 ff, and Poemandres 31: οὗ ἡ βουλὴ τελεῖται ἀπὸ τῶν ἰδίων δυνάμεων (whose purpose is accomplished by his own arts).

Editorial Note: In regard to θέλησις, unlike other sources LSJ (Liddell, Scott, Jones: Ancient Greek Lexicon) provides three obscure, non-Christian, non-Hebraic sources for the word:

> ° Stoicorum Veterum Fragmenta, Ed. H. von Arnim, Leipzig 1903
>
> ° Phlegon Trallianus Paradoxographus, ii A.D. Ed. O. Keller, Rerum naturalium scrip<*>ores Graeci minores, vol. i, Leipzig (T.) 1877
>
> ° Epistula, v Pythagorae et Pythagoreorum Epistulae.

Hence, further research is required regarding the non-Christian use of the term.

Appendix III

O9A: Dead And Irrelevant

In our 45-page text *Abandoning The Order Of Nine Angles*, published in 2023, [1] we: (a) outlined our reasons why we considered the Order of Nine Angles (O9A/ONA) was in esoteric terms, as a quest for Lapis Philosophicus dead, and (b) in chapter IV - *The Sevenfold Seeking And Noesis Of The Hebdomian Way* - described our new Hebdomian Way which returned to the fundamentals of Hermetic philosophy as described in the tractates of the ancient Corpus Hermeticum, with chapter V of our text - *Julius Evola, The Seven Fold Way, And The Corpus Hermeticism* - detailing the fundamentals of the Hermetic philosophy described in that Corpus. In the individualistic, private, Hebdomian quest for Lapis Philosophicus we considered the original 1970s Star Game [2] a useful praxis.

It is our view that the Hebdomian Way makes the ONA/O9A, past and present, irrelevant; a fact summarised in *O9A: Termination*. [3] Thus it is futile to do what a few stalwart old-timers have recently attempted to do - which is to publicly defend what they term ONA 1.0 against the later post-2012 ONA/O9A 2.0 which they assert incorporated, via the Anton Long sanctified axiom of 'the authority of individual judgment', the misinterpretations of self-declared O9A adherents (and possible agent provocateurs) who had no practical experience of the arduous ONA Seven Fold Way as described in the 1989 compilation *Naos: A Practical Guide To Modern Magick*. [4]

The Seven Oxonians
July 2025

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[1] https://archive.org/download/abandoning-the-o9a-v3_202306/abandoning-the-o9a-v3.pdf

[2] https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

[3] https://archive.org/download/o9a-the-termination/o9a-the-termination.pdf

[4] https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf (facsimile of 1989 MSS) 49 Mb download

Appendix IV

The Seven Tasks Of The Hebdomian Way

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {1} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful. {2}

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

°°°

[1] Recommended translations with commentaries: (i) Copenhaver, Hermetica, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, Corpus Hermeticum, Eight Tractates, 2017, ISBN 978-1976452369

[2] The noetic Star Game is descried in *The Star Game And The Hebdomad*, https://sevenoxonians.wordpress.com/wp-content/uploads/2022/01/hebdomad-star-game-v3.pdf

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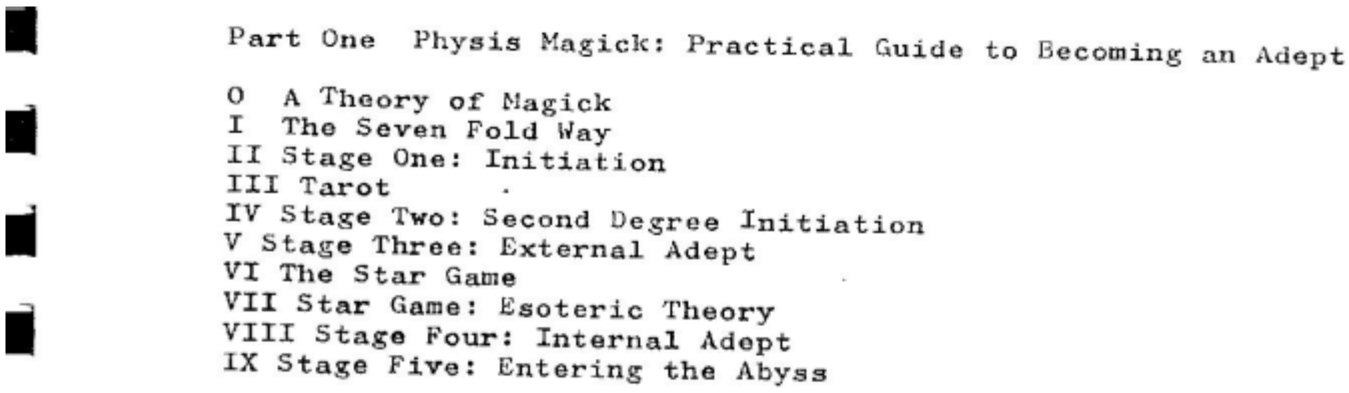
Deconstructing The O9A

Introduction

An analysis and critique based on research using Order of Nine Angles (O9A, ONA) primary sources (1) and on, and extensively quotations from, texts authored by those who have employed those primary sources to explain or to criticise the O9A and/or counter disinformation about the O9A and/or counter those who in writing about the O9A have committed certain fallacies of reasoning. (2)

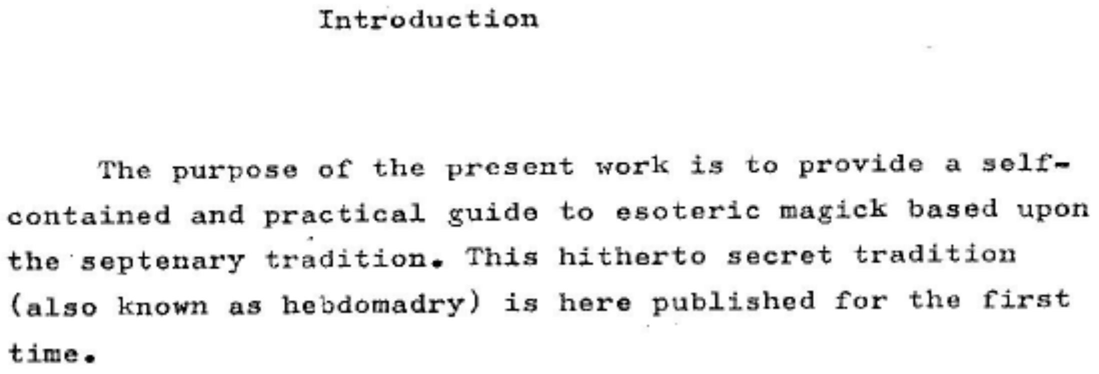
The genesis of my study of the O9A was my interest in classical and Renaissance hermeticism and alchemy, and especially the texts of the Corpus Hermeticum, with the O9A initially at least a modern hermetic movement evident in its Seven Fold Way as first described in the spiral-bound collection of typescripts published in 1989 under the title *Naos* (3) with Part One titled *Physis Magick: A Practical Guide to Becoming an Adept*.



Part One Physis Magick: Practical Guide to Becoming an Adept

O A Theory of Magick
I The Seven Fold Way
II Stage One: Initiation
III Tarot
IV Stage Two: Second Degree Initiation
V Stage Three: External Adept
VI The Star Game
VII Star Game: Esoteric Theory
VIII Stage Four: Internal Adept
IX Stage Five: Entering the Abyss

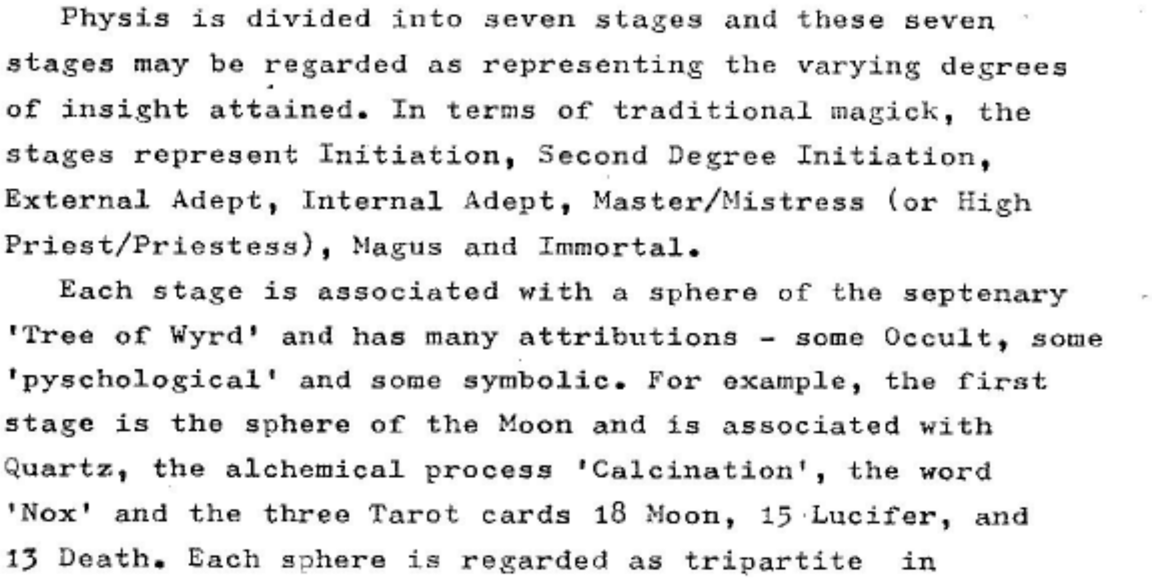
What was especially interesting was the use of the term physis, a transliteration of the Greek φύσις which Greek term occurs in the Poemandres tractate of the Corpus Hermeticum, a fact which formed part of O9A aural tradition but was uncommented on in published O9A texts until decades later, and completely and significantly ignored by both O9A critics and by academics who wrote about the O9A as was the explanation at the beginning of the Introduction to *Naos*:



Introduction

The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

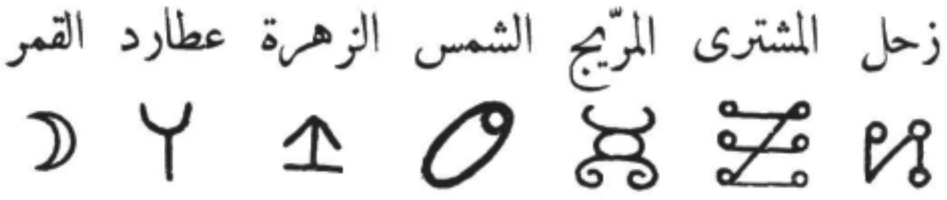
.and the fact that



Physis is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal.

Each stage is associated with a sphere of the septenary 'Tree of Wyrd' and has many attributions - some Occult, some 'pyschological' and some symbolic. For example, the first stage is the sphere of the Moon and is associated with Quartz, the alchemical process 'Calcination', the word 'Nox' and the three Tarot cards 18 Moon, 15 Lucifer, and 13 Death. Each sphere is regarded as tripartite in

Even as late as 2012 the O9A septenary Tree of Wyrd was being described in academia as just "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot," (4) revealing the lack of research into the O9A using primary sources given that the septenary system was centuries older, described in the Greek text of the Poemandres tractate of the Corpus Hermeticum (c. 100-230 CE) and formed the basis for the Arabic book *Ghayat al-hakim* (c.1050) and the Latin *Picatrix*, c.1300-c.1459.



Septenary System: Ghayat al-hakim

June Boyle
v. 1.05, December 2023

° ° ° ° ° ° °

(1) For the purpose of this monograph O9A primary sources are defined, with reference to the O9A being an esoteric philosophy (qv. Part One) as The Deofel Quartet, The Satanic Letters, and Naos, written by Anton Long, containing as they do the foundations of O9A esoteric philosophy, with his other writings between 1976 and 2012 expositions of that philosophy and, more often than not, part of his Labyrinthos Mythologicus, qv Part Three and *Discovering The O9A Aural Code*, https://archive.org/download/tests-o9a-code/tests-o9a-code.pdf

This definition differs from that of Fredrik Gregorius, that of Daveed Gartenstein-Ross and Emelie Chace-Donahue, and from that of Shanon Shah and associates Jane Cooper & Suzanne Newcombe, in their 2023 studies of the O9A which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

(2) Descriptions of the most common fallacies are given in Appendix One.

(3) https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

(4) The statement was made by Jacob Senholt in a book published by Oxford University Press in 2012, and is quoted in *Originality, Tradition, And The Order of Nine Angles*, , 2013, which is included - pp.139-146 - in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

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Part One

What Is The O9A?

While the O9A has been described in the Media and by many of its critics and opponents as a group with an ideology {1} with some claiming it has 'members' {2} those who have studied O9A primary sources describe it as an esoteric, an Occult, philosophy; with an esoteric philosophy,

> "a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure [...]
>
> The primary esoteric symbolism employed to describe the O9A Seven Fold Way is the septenary Star Game {3} of which it is said in the 1989 collection of texts titled Naos: 'The Star Game contains, in its symbolism and techniques,all the esoteric wisdom of alchemy, magick and the Occult.' It is also described there as a nexus between the causal and the acausal." {4}

In terms of ontology and epistemology,

> i) Ontology
>
> It is postulated that the Cosmos has both causal and acausal aspects, or "universes". The causal aspect of the Cosmos - the causal continuum or universe - is the physical, phenomenal universe of a causal metric currently designation by the term four-dimensional Space-Time. This is the realm of causal energy and of experimental sciences such as Physics, Astronomy, Chemistry, and Biology, and the realm where we have our physical being. It is the universe of a linear Time and of the causality of past-present-future currently conventionally measured in terms of the passing of seconds, minutes, hours, days, and years.

> The acausal aspect of the Cosmos - the acausal continuum or universe - is the realm of acausal energy and of an n-dimensional acausal continuum (where n is > 3 but ≤ ∞) of acausal Space and acausal Time. A living being such as ourselves is where acausal energy is presenced in the causal, with our psyche an expression of that acausality with aspects of that acausality conceptualized by us as archetypes, where an archetype is defined as a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born, its lives, and then it "dies" or changes, that is, its acausal energy ceases to be manifest in the causal or assumes another form.
>
> ii) Epistemology
>
> There are two types of knowledge depending on the object or objects of perception. Causal knowledge is of Phainómenon, of causality, and is the knowledge derived from the physical senses, from the experimental sciences, through reason, scholarly learning, learning from practical experience (pathei-mathos, πάθει-μάθος) and such things as conventional philosophy.
>
> Acausal knowing is of acausality and its interaction with the causal and thus of such occurrences or manifestations as archetypes, mythos, mythoi, foreseeing, intuition, synchronicity, empathy, the supernatural, and pathei-mathos. In regard to the O9A, acausal knowing is also considered to be attainable through a hermetic quest, an ἄνοδος, such as the Seven Fold Way which includes the practical techniques of Insight Roles, Grade Rituals such as Internal Adept, Esoteric Chant and The Star Game. {5}

According to one source, this esoteric philosophy

> "has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; The Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition and not by the name order of nine angles". {4}

Most if not all distinct Western philosophies are the creation of one person whose published writings or manuscripts are regarded as the primary sources of that philosophy. In the matter of the O9A, the philosophy was first expounded in *Naos* which could thus be considered the primary source with Anton Long the founder of that philosophy who in a 2023 interview admitted to using the pseudonyms Thorold West and Stephen Brown. {6}

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{1} Examples are in Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{2} qv. *The Question Of O9A Membership*, https://archive.org/download/membership-allegations/membership-allegations.pdf

{3} An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

{4} *The Question Of Anton Long And O9A Primary Sources*, 2023, https://archive.org/download/longusian-primary-sources_202308/longusian-primary-sources.pdf

{5} *The Boundaries Of O9A Philosophy*, 2021, https://archive.org/download/o9a-boundaries-philosophy/o9a-boundaries-philosophy-v5.pdf

{6} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

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Part Two

The Perception Of The O9A

The current perception of the O9A both by the general public, and in academia, {1} is of being a satanist group or movement. Which perception arose from: (i) considering post-1989 polemics about satanism not as propaganda and dialectical, and thus as part of the O9A's Labyrinthos Mythologicus {2} but as the core of the O9A, and (ii) misunderstanding one stage of the practical Seven Fold Way - that of External Adept, with its twelve and eighteen months experiential learning through involvement in the world and its also twelve and eighteen months experiential learning of forming one's own nexion for the performance with others of ritual sorcery, and misunderstanding using in that nexion a text such as the *Black Book of Satan* - as the core of the O9A and its core praxis.

However, the core praxis of the O9A is the decades-long and individual Seven Fold Way whose two later stages with their Grade Rituals of Internal Adept and The Abyss betake the individual far beyond sorcery of whatever type and far beyond involvement in the world (political or otherwise) and no involvement with other individuals via a nexion or otherwise. Thus the Grade Rituals of Internal Adept involves the candidate living alone in an isolated, wilderness area for between three to six months, while the rite of The Abyss involves living alone in a cavern or cave for a lunar month. In both instances there is no satanism, personal or otherwise; just an individual living alone in the way and for the time described.

That these difficult individual tasks, just like learning The Star Game and performing Esoteric Chant both of which are described in *Naos*, either do not feature in even academic discourses about the O9A or are glossed over, is indicative of the general ignorance concerning the nature of the O9A. Which nature is of a hard, decades-long, individual, apolitical and hermetic praxis (ἄνοδος) which betakes the individual far beyond satanism however defined or practised.

The following details regarding the Grade Rituals of Internal Adept and The Abyss {3} express the individual, apolitical and hermetic ἄνοδος that is the essence of the original O9A. The Rite of Internal Adept is an enantiodromia, a balancing (ἀρρενόθηλυς) in the individual of the masculous and the muliebral which had been separated as described in the ancient Corpus Hermeticum {4} and which balancing provides an acausal perceiveration as described in an O9A text:

> "Their personal perceiveration is of the nameless, wordless, unity beyond our mortal, abstract, ideations of 'sinister' and 'numinous', of Left Hand Path and Right Hand Path, and also – and importantly – of 'time'. For it is our ideation of 'time' – with its assumption of a possible temporal progression, via various temporary causal forms, toward something 'better' or more 'advanced' or more 'perfect' (in personal or supra-personal terms) – that underlies the magian/ patriarchal/masculous approach that has dominated, and still dominates, Western occultism and esotericism in general, fundamental to which is a hubriatic egoism: the illusion that is the individual will". {5}

In non-philosophical terms, they develop the faculty of empathy. As a commentator noted in relation to a published journal of one Internal Adept the rite involves "complete oblivion for the ego". {6}

The Rite Of Internal Adept

> The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.
>
> The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.
>
> The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

> The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.
>
> The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite. Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.
>
> The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.
>
> The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to

> the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

The Rite of Internal Adept as an enantiodromia, a balancing, ἀρρενόθηλυς, is further evidence of the hermetic, alchemical, roots of the O9A.

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{1} Refer to the *Satanism And Naos* and subsequent section of *The Sinisterly-Numinous Occult Tradition*, included - pp.25-28 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

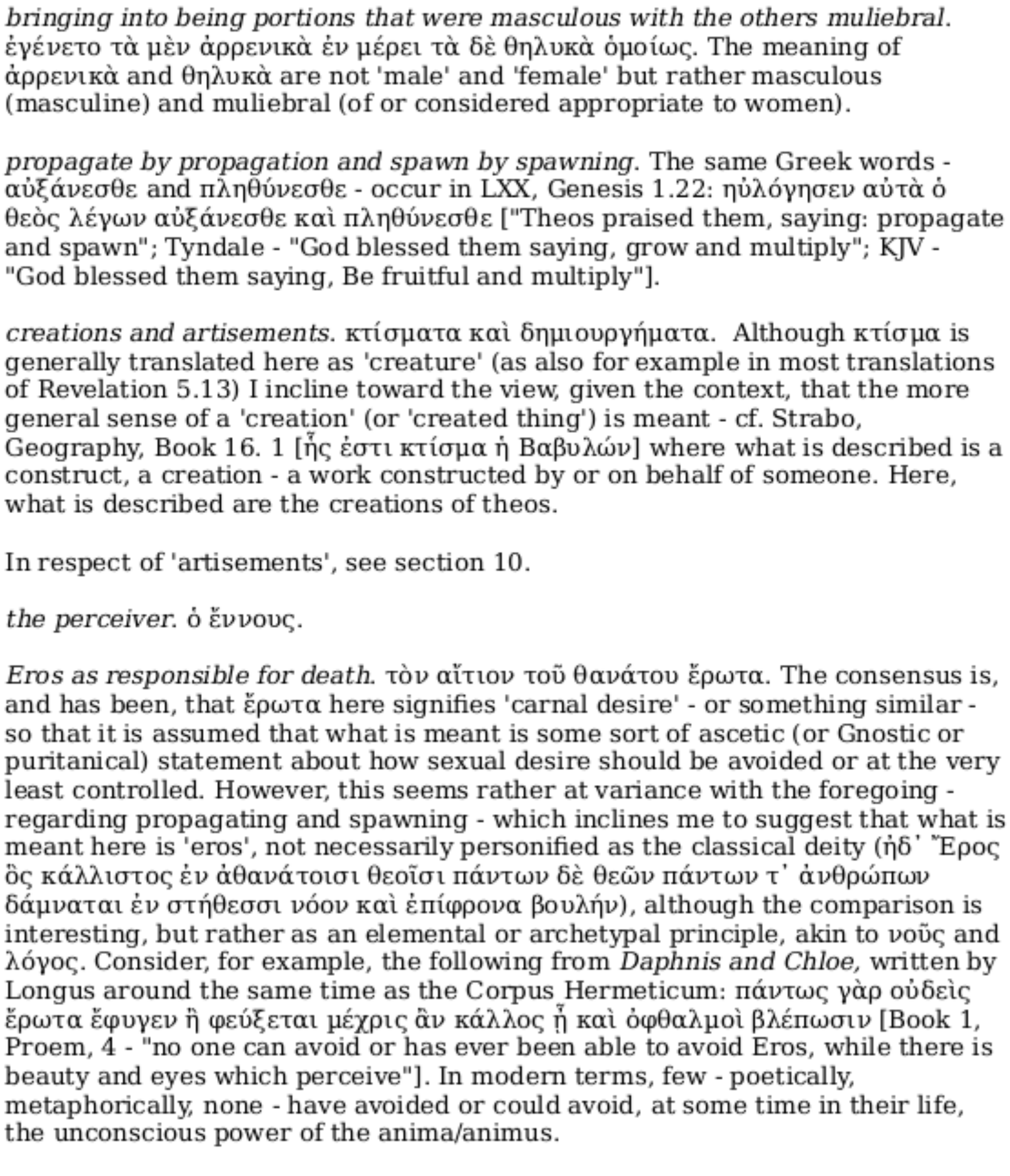
{2} qv. the 2023 studies of the O9A by Fredrik Gregorius, Daveed Gartenstein-Ross and Emelie Chace-Donahue, and Shanon Shah and associates Jane Cooper & Suzanne Newcombe, which are described in *Another Academic Misunderstanding?* included - pp.9-14 - in *O9A: The Importance Of Primary Sources*, e-text, 2023, https://archive.org/download/sources-overview/sources-overview.pdf

{3} The Seofonfeald Paeth, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{4} Pœmandres 18:

> ἄκουε λοιπόν, ὃν ποθεῖς λόγον ἀκοῦσαι. τῆς περιόδου πεπληρωμένης ἐλύθη ὁ πάντων σύνδεσμος ἐκ βουλῆς θεοῦ· πάντα γὰρ ζῷα ἀρρενοθήλεα ὄντα διελύετο ἅμα τῶι ἀνθρώπωι καὶ ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει, τὰ δὲ θηλυκὰ ὁμοίως. ὁ δὲ θεὸς εὐθὺς εἶπεν ἁγίωι λόγωι, Αὐξάνεσθε ἐν αὐξήσει καὶ πληθύνεσθε ἐν πλήθει πάντα τὰ κτίσματα καὶ δημιουργήματα, καὶ ἀναγνωρισάτω ἔννους ἑαυτὸν ὄντα ἀθάνατον, καὶ τὸν αἴτιον τοῦ θανάτου ἔρωτα, καὶ πάντα τὰ ὄντα.
>
> "Now listen to the rest of the explanation you asked to hear. When the cycle was fulfilled, the connexions between all things were, by the deliberations of theos, unfastened. Living beings – all male-and-female then – were, including humans, rent asunder thus bringing into being portions that were masculous with the others muliebral. Directly, then, theos spoke a numinous logos: propagate by propagation and spawn by spawning, all you creations and artisements, and let the perceiver have the knowledge of being deathless and of Eros as responsible for death." Translated by D. Myatt, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

As Myatt notes in his commentary:



bringing into being portions that were masculous with the others muliebral. ἐγένετο τὰ μὲν ἀρρενικὰ ἐν μέρει τὰ δὲ θηλυκὰ ὁμοίως. The meaning of ἀρρενικὰ and θηλυκὰ are not 'male' and 'female' but rather masculous (masculine) and muliebral (of or considered appropriate to women).

propagate by propagation and spawn by spawning. The same Greek words - αὐξάνεσθε and πληθύνεσθε - occur in LXX, Genesis 1.22: ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων αὐξάνεσθε καὶ πληθύνεσθε ["Theos praised them, saying: propagate and spawn"; Tyndale - "God blessed them saying, grow and multiply"; KJV - "God blessed them saying, Be fruitful and multiply"].

creations and artisements. κτίσματα καὶ δημιουργήματα. Although κτίσμα is generally translated here as 'creature' (as also for example in most translations of Revelation 5.13) I incline toward the view, given the context, that the more general sense of a 'creation' (or 'created thing') is meant - cf. Strabo, Geography, Book 16. 1 [ἧς ἐστι κτίσμα ἡ Βαβυλών] where what is described is a construct, a creation - a work constructed by or on behalf of someone. Here, what is described are the creations of theos.

In respect of 'artisements', see section 10.

the perceiver. ὁ ἔννους.

Eros as responsible for death. τὸν αἴτιον τοῦ θανάτου ἔρωτα. The consensus is, and has been, that ἔρωτα here signifies 'carnal desire' - or something similar - so that it is assumed that what is meant is some sort of ascetic (or Gnostic or puritanical) statement about how sexual desire should be avoided or at the very least controlled. However, this seems rather at variance with the foregoing - regarding propagating and spawning - which inclines me to suggest that what is meant here is 'eros', not necessarily personified as the classical deity (ἠδ᾽ Ἔρος ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι πάντων δὲ θεῶν πάντων τ᾽ ἀνθρώπων δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν), although the comparison is interesting, but rather as an elemental or archetypal principle, akin to νοῦς and λόγος. Consider, for example, the following from *Daphnis and Chloe,* written by Longus around the same time as the Corpus Hermeticum: πάντως γὰρ οὐδεὶς ἔρωτα ἔφυγεν ἢ φεύξεται μέχρις ἂν κάλλος ᾖ καὶ ὀφθαλμοὶ βλέπωσιν [Book 1, Proem, 4 - "no one can avoid or has ever been able to avoid Eros, while there is beauty and eyes which perceive"]. In modern terms, few - poetically, metaphorically, none - have avoided or could avoid, at some time in their life, the unconscious power of the anima/animus.

For Myatt's translation in the context of Julius Evola and hermeticism, refer to *Julius Evola, The Seven Fold Way, And Hermeticism*, https://archive.org/download/evola-seven-fold-way-hermeticism/evola-7fw-v7.pdf

{5} The Rounwytha Way, included as an appendix (pp.8-11) to *Introduction To Omega9Alpha Subculture*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{6} The commentary is included as an Appendix to *Diary Of An Internal Adept*, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

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Part Three

Labyrinthos Mythologicus
And The Authority Of Individual Judgement

What may be termed as the original O9A was described in the 1980s typescripts published in *Naos*, with the Seven Fold Way taught individually and covertly by Adepts to initiates. However, in the early 1990s it began to openly recruit individuals for the Seven Fold Way with Anton Long devising what later became termed a Labyrinthos Mythologicus to test and select suitable individuals.

As defined in the *Glossary of O9A Terms* Labyrinthos Mythologicus

> "suggests myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic." {1}

In a 2011 text, which although anonymous was possibly written by Anton Long, the term is explained in detail:

> "Our Labyrinthos Mythologicus is (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, and sly, part of our sinister dialectic.
>
> Thus and for example, we, the Order of Nine Angles, have presented to outsiders – and to those incipiently of our kind – a series of tests, a modern Labyrinthos Mythologicus**,** and which tests begin with them being expected to distil our essence from our apparent conflicting opposites. For the majority now rely for information on what is presented to them via a medium such as the Internet, rather than on their own intuition, their empathy, their Occult skills, or on their own character when they (knowingly or unknowingly) meet with one of us in the real world.
>
> For like attracts like. If they trust in and rely on words presented on some impersonal medium, then they will see only words and probably get confused by such words. But if they have our particular character, they will just know, and thus understand beyond the words and the disinformation we have spewn forth for over forty years to ensnare, entrap, enchant, entice, confuse, incite, dissuade, and jape.
>
> For we are unashamedly elitist. Thus we have certain, particular, standards and if someone does not reach those standards, they are quite simply not good enough for us.
>
> For instance, for those desirous of following our Seven Fold Way we have certain physical standards, and Grade Rituals for them to undertake: what we term the three basic ONA tasks. If they fail in these tasks, they fail – there are no excuses, and they can try again until they succeed and meet our standards, or they can go elsewhere. If they succeed, then and only then are they that type of our O9A kind.
>
> Remember therefore that the ONA is a shapeshifting nexion, in the world of the mundanes, and presents as a confusing, dark, labyrinthine, satanic/non-satanic entity, and therefore does/does-not exist, never has existed, and is/is-not defunct; which is/is-not nazi; which was/is/never-was a honeytrap; whose written texts sometimes contradict each other; and is/was merely an urban legend.
>
> As we have said/written for some forty years, we expect individuals to work things out for themselves, and thus use or develop their own judgement, and use or develop their own Occult abilities." {2}

Almost two decades earlier Anton Long had emphasized the importance of individual learning from experience and his lack of authority such as his letter, a primary O9A source, to Michael Aquino dated 20th October 1990 ev in which he wrote that the O9A way is:

> "guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical [...]
>
> I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the

> basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They – like the individual I am at the moment – are only a stage, toward something else." {3}

In a letter, almost a year later, to an enquirer he wrote:

> "I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain.
>
> I inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.
>
> Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be.
>
> My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff.
>
> The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine." {4}

He reaffirmed this in an essay written in 2011:

> "What matters is the individual developing, from their own years-long (mostly decades-long) practical experience, a personal weltanschauung: that is, discovering their own individual answers to certain questions concerning themselves, life, existence, the Occult, and the nature of Reality." {5}

It was such writings which were used several years later as the basis for the axiom 'the authority of individual judgment', a term first used, so far as I have been able to discover, by an R. Parker in 2014 texts such as *What Makes The Order Of Nine Angles Unique?* and *The Authority Of Individual Judgement – Interpretation And Meaning*. {6}

A Mis-Interpretion?

In the same year as the axiom was published a text, attributed to 'KS, RP et al', {7} sought to limit its scope with the authors perhaps realizing how it was, in their view, being mis-interpreted:

> "[T]he mistake that some have made, in respect of exoteric axioms such as the authority of individual judgement, was to believe or to assume that anyone O9A can or should personally interpret 'everything O9A' before they have acquired the aeonic (supra-personal and empathic) perspective and esoteric understanding of an Internal Adept and well before they, from the pathei-mathos that results from a successful melding of the sinister with the numinous, have acquired the necessary balanced individual judgement and discovered the wisdom that lies within and beyond The Abyss.
>
> Naturally, such individuals interpretations have occurred, and undoubtedly will continue to occur, by individuals lacking the esoteric understanding of an Internal Adept and lacking in the wisdom acquired by several decades of following the O9A path toward, into, and beyond The Abyss. But that does not make such interpretations part of, or an evolution of, the O9A path, especially as many such interpretations exclude the esoteric and exoteric aspects of the O9A logos (such as the O9A code). Rather, it makes such interpretations at best a temporal, minor, and exoteric aspect of a particular sinister dialectic, and otherwise (i) simply the personal opinion of an outsider, or (ii) the personal opinion of someone O9A (or formerly O9A) who is not yet – or who did not become – an Adept and who has yet to acquire, or who did not acquire, from a decades-long sinisterly-numinous experience, the necessary pathei-mathos.
>
> Thus, in the ancestral, aeonic, and esoteric, context provided by the inner O9A, such interpretations are not and cannot be, of themselves, O9A." {8}

Judging by what occurred next, the damage had already been done. For a long-term paid informant of the Federal Bureau of Investigation (FBI) - a certain Joshua Sutter, an informant since 2003 - established his own American chapter (nexion) which he claimed was O9A and began producing and distributing essays and books condoning terrorism, misogyny, and rape which he associated with the O9A, using the authority of individual judgment' as justification and supported as he was then and subsequently by another American group (WSA) claiming association with the O9A. As late as 2020 one of the founders of that group, who used the pseudonym Chloe, wrote in her NexionZine 7.1 that her intention had been "to get the Tempel ov Blood, the Temple of THEM, and the WSA together to form a triumvirate, so our three nexions can have a coherent influence on ONA." A year later in NexionZine 8.1 she stated that she had "grown to like and appreciate the Tempel ov Blood".

Thus individuals, often anonymous, self-identifying with the O9A, and invariably via the medium of the Internet, created what they described as O9A nexions, often citing the axiom of the authority of individual judgment' as justification for identifying both themselves and their nexion with the O9A. In the process, the public image of the O9A was changed as evident for example in the 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* {9} published by a popular internet based music magazine and which title referenced a book published by Sutter's Martinet Press which eulogized 'social Darwinism', misogyny and rape, contrary to O9A primary sources.

In respect of social Darwinism, Anton Long wrote in 2011:

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {10}

In respect of misogyny and rape, Anton Long said in 2021:

> "It was assumed, correctly as it transpired, that few if any people would seek the truth by researching the primary sources, the manuscripts and texts, which expound our philosophy and which reveal the exact opposite of what such propaganda declaims: which is that we regard such things as misogyny, rape and paedophilia as detestable, dishonourable; as deeds of uncultured brutes and in the case of rape and paedophilia as making the perpetrators candidates for culling." {11}

Sutter's propaganda was then used by antifascists and others as an example of what became known as 'O9A ideology', an inappropriate term for an esoteric philosophy, but used for example by the FBI {12} and the American Department of Justice. {13}

In effect, and partly because of the axiom of 'the authority of individual judgment' introduced after the retirement of Anton Long in 2012 {14} the O9A became a Frankensteinian monster, beyond the control of its creator because those who even if they used O9A primary sources to condemn the interpretation of those such as Sutter self-identifying with the O9A, were considered as having no authority with their views thus regraded as just their own interpretation of O9A philosophy and which views could therefore be ignored. {15}

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{1} The Glossary (version 7.05) is included in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/o9a-subculture-complete_202209/o9a-subculture-complete.pdf

{2} https://lapisphilosophicus.wordpress.com/about-2/ona-faq/labyrinthos-mythologicus/

In regard to testing individuals, the 2012 anonymous text *Playing The Sinister Game – A Brief ONA History*, is interesting, although not a primary source. It is included in *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{3} A facsimile of the letter is included in *Satanic Letters of Stephen Brown*, Volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{4} The letter is dated 19th June 1991 eh,and addressed to a Miss Stockton. A facsimile of the letter is included in *Satanic Letters of Stephen Brown, Volume I,* https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{5} *The Discovery and Knowing of Satan - Satan, Acausal Entities, and The Order of Nine Angles*, https://lapisphilosophicus.wordpress.com/2013/02/08/the-discovery-and-knowing-of-satan/

{6} The texts are included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{7} The initials KS probably refer to 'Kerri Scott' with RP probably referring to R. Parker, both of whom have, since 2014, penned many texts supporting the O9A.

{8} *Wisdom, Logos, And The Inner O9A*, 2014. The texts is included in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{9} The article is discussed in the 2018 essay *The O9A: A Multi-Headed Mythical Beast, Artistic Transgression And Subversion*, https://web.archive.org/web/20210516053834/https://omega9alpha.files.wordpress.com/2018/12/o9a-mythical-beast-v2c.pdf

{10} *The De-Evolutionary Nature of Might is Right*, included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9_202112/classic-o9a-texts-9.pdf

{11} *An Aristocratic Ethos: An Interview With Anton Long*, included in *Misunderstanding Denotata In The Esoteric Philosophy of Anton Long*, https://archive.org/download/part2-denotata-o9a-v3a/part2-denotata-o9a-v3a.pdf

{12} Indictment, United States v. Melzer, 20 MG 5884 (S.D.N.Y., June 4, 2020)

{13} One example: "O9A's ideology is centered on the worship of Satan and the supremacy of the white race." Case 1:20-cr-00314-GHW Document 159, Sentencing Submission, United States of America v Ethan Melzer, https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The document encapsulates the Establishment view of the O9A post-2018 and is comprehensively analysed in Part II of *The Curious Case Of Mr Melzer And The Order Of Nine Angles*, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{14} His two-part 'last writings' are available at https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{15} One of these attempts to condemn the interpretation of those such as Sutter was the 2022 text *The FBI Funded Campaign To Discredit The Order Of Nine Angles* - https://archive.org/download/o-9-a-occult-menace/o9a-occult-menance-v3.pdf - from which is an extract:

> <begin quotation>
>
> The texts in this compilation concern the on-going post-2018 campaign against the Order of Nine Angles (O9A, ONA) by the Establishment {1}. This campaign was and is based on 'black propaganda' which is material which does not appear to be propaganda, whose real origins are concealed, which is misleading or designed to discredit and which gives the impression it has been produced/circulated by a particular person or persons or by a particular group/organization or by a State-entity. Black propaganda was used by Allied governments during the First and Second World Wars as well as during the 'Cold War', and also between the 1950s and 1970s by the FBI as part of a Counter Intelligence Program to discredit domestic American groups and individuals including the Ku Klux Klan. {2}
>
> In the more recent case of the O9A, the 'black propaganda' was produced and circulated by an FBI informant turned agent provocateur named Joshua Sutter, who:
>
> > (i) in 2014 with the aid of the FBI established Martinet Press to distribute Occult books including *Iron Gates* and *The Devil's Quran*, and
> >
> > (ii) established a fake Occult group he named the 'tempel ov blood' which he falsely claimed was a chapter, a nexion, of the O9A, and for which he produced 'black propaganda', and
> >
> > (iii) was tasked by the FBI to infiltrate the American neo-nazi group AtomWaffen, and (iv) posed as an O9A member in order to entrap a serving American soldier, Ethan Melzer, into conspiring to commit terrorist offences, {3} and
> >
> > (v) appeared as a witness for the prosecution in the 2021 criminal trial of AtomWaffen leader Kaleb Cole {4} who was convicted and sentenced to seven years imprisonment.
>
> For his work for the FBI between February 7, 2018 and early 2020 American Court records show that Sutter was paid US$78,133.20 plus expenses of $4,378.60 {5} prior to which he had on his own admission since 2003 received over US$100,000 from the FBI. {4}
>
> Sutter's 'black propaganda' included the *Iron Gates* book, literature produced and distributed on behalf of his fake 'tempel ov blood', discussions with AtomWaffen members in person using his real name and on-line using a variety of pseudonyms; on-line discussions with others using his real name and a variety of pseudonyms, and which discussions included some supporters of O9A philosophy such as Chloe of the WSA352 nexion in California.
>
> The main themes of his post-2014 'black propaganda' were inciting terrorism against Western governments, especially America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and in particular the macho principle of 'might is right'. All of which, as explained in the texts in this compilation, are contrary to the esoteric philosophy of the O9A, which texts also explain that the Order of Nine Angles is not a group, an organization with members, as Sutter claimed, but an esoteric philosophy now presenced as an anarchic subculture. {6}

This 'black propaganda' became the basis of the post-2018 anti-O9A public narrative, and formed the core of a 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground*, on a website devoted to 'rock music and pop culture', which mentioned Sutter's 'tempel ov blood', stated that the O9A was a group with members, and which accused the O9A of advocating rape and "random attacks on innocent victims" as well as having as a member a person, resident in England, convicted of sexual offences.

This article was also one of the first to employ the fallacy of illicit transference as an anti-O9A propaganda technique: in this instance (i) by claiming a convicted criminal was a member of the O9A and involved with an O9A nexion, and (ii) by citing Sutter's material as a source, and (iii) stating that this criminal, his self-described 'O9A nexion', and such material were representative of the O9A and thus 'proved' the O9A condoned sexual abuse, misogyny, and terrorism. {7}

The employment of this fallacy became central to the orthodox anti-O9A narrative which has been embellished by antifascists and publicly repeated ad nauseam since 2018 by antifascists, by journalists, by many politicians, and by the mainstream Media. This orthodoxy, with its claim that the O9A was a terrorist group which needed to be banned, was printed in the 2019 glossy magazine by a well-funded antifascist advocacy group {8} whose CEO was an Establishment figure awarded an MBE by the British government in 2016 for his "services in tackling extremisms" and who in 2020 received a donation from billionaire Gerald Ronson amounting to £320,000 enabling the CEO to pay himself a yearly salary of over £100,000.

Apart from the employment of the fallacy of illicit transference another feature of the anti-O9A narrative is the use of the fallacy of appeal to authority {7} where the comments and opinions of others are used with the person or persons propagating the narrative never undertaking their own research using O9A primary sources {9} and so - as explained in the included texts such as *Order Of Nine Angles Subculture: Following The Evidence* - in over three years have never provided anything to contradict the Establishment orthodoxy about the O9A, built as that orthodoxy is on Sutter's 'black propaganda' financed by the FBI.

ooo

URL's valid as of July 2022

{1} By the Establishment is meant those who in modern Western societies have the power, the means, to influence and to shape 'public opinion' on matters political and social. The Establishment thus includes politicians and the incumbent government of America and the governments of Europe countries and often the 'political opposition'; large often multinational business enterprises; the mainstream Media, especially national newspapers and television news media; well-funded special-interest advocacy groups both political and business-orientated; established academics whose work has featured in mainstream publications; and so-called 'independent' or 'freelance' or 'investigative' journalists whose work is used by and/or praised by the mainstream Media.

The orthodoxy of the current Western era includes the following: the dogma of racial equality; that multiculturalism is 'good'; that those who oppose multiculturalism are 'bad' and that their views should be at best described as "extremism" and at worst suppressed by being made illegal.

In effect, many of the tenets of post-1945 antifascist ideology concerning multiculturalism, racism, and 'extremism', are now mainstream, part of Establishment orthodoxy.

{2} qv. https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm

{3} See the included text *The O9A And Establishment Propaganda: The Example of Ethan Melzer*.

{4} https://www.documentcloud.org/documents/22006156-0928-con%EF%AC%81dential-source-testimony

{5} https://s3.documentcloud.org/documents/21046907/kaleb-cole-august-13-2021-motion-to-suppress.pdf

{6} O9A subculture is described in detail in the 1520 page compilation *Order Of Nine Angles Subculture: A Complete Guide*, available at https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf This means that the O9A has no leader or hierarchy or organizational structure or regulations or members; no officials; no one authorized to make statements about or concerning the O9A; no contact address or e-mail; no official website or blog; and no official, sanctioned, nexions, cells, or chapters.

{7} In regard to fallacies used in the anti-O9A narrative see the text *Antifascist Silence And Fallacies* which is included in this compilation.

{8} One of the propagandistic embellishments by antifascists was associating David Myatt with the orthodox, Establishment, anti-O9A narrative, qv. the included texts *The Urban Tale Of Myatt And Long* and *Author Profiling In The Case Of Myatt And Long*.

{9} The February 2019 item contained over twelve basic errors and lies about the O9A, which were debunked at the time: https://web.archive.org/web/20210123114617/https://omega9alpha.wordpress.com/fake-news/

<end quotation>

Part Four

The Admonitions Of Anton Long

Apart from the Labyrinthos Mythologicus and the axiom of the authority of individual judgment, contributing factors to the O9A becoming a Frankensteinian monster were the use of the Internet to distribute O9A texts and those who, mostly via the Internet and often anonymously, claimed to be associated with the O9A or self-described themselves as O9A, some of who also claimed to belong to or, like Sutter, to have founded an O9A chapter, cell, or nexion.

In this milieu the admonitions of Anton Long, in primary sources, went unheeded or were overlooked. A few examples of such admonitions are:

> § "Our real work, both as individuals and as an Order – our Magnum Opus – is genuinely esoteric and Occult, and thus concerned with lapis philosophicus and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for – in its own species of acausal Time." {1}
>
> § [We] are not concerned about mundane matters such as being 'popular' nor about being understood by mundanes. Our nature is to discover, by experience of the sinister-numinous, the Reality hidden by abstractions, beyond the illusion of opposites.
>
> This discovery involves an esoteric - a living - alchemy, given that we, as human individuals, are nexions, a nexus between causal and acausal, with a living (a sinister-numinous) psyche capable of change and development. An esoteric alchemy - an initiatory Occult quest - where we become a new type of symbiotic life, part of a living cosmic matrix, and which symbiotic living, far beyond the ego, the unbalanced hubris, of mundanes, can, through our discovery of Lapis Philosophicus, gift us with our aims of wisdom and perchance the possibility of an existence beyond the causal death of the mortal self. {2}
>
> § "Some person – using a pseudonym or three – over a period of a year or more develops something of an Internet reputation among the Internet Occult-pretendu crowd, due to his writings, his e-mail exchanges, his participation in Internet forums, and the blogs and websites he puts up. He makes various claims about himself, and about his esoteric knowledge, and passes himself of as, or comes to be considered by the Internet Occult-pretendu as, an 'adept' of a certain sinister esoteric group.
>
> But the fact is he remains just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown. This person and others like him – male and female – may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain – according to our nature and thus according to the first rule of the Internet version of our sinister game – cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.
>
> Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves. Thus this person is and remains just some unknown guy among millions of mundanes posting stuff on the Internet or in self-published books and zines.
>
> The person only becomes real – seen to be possessed of Occult virtues and Occult qualities or the promise thereof – when they are personally known to us (thus revealing their true identity, and their skills and qualities), or when they have a plethora of publicly documented and verified deeds, or when they have several scholarly works to their credit, although in the latter two instances they still remain personally untrusted.
>
> For the fact is, we are not trusting white-lighters or harming-none wiccans or gullible mundanes or nazarenes. We are ONA – sinister, satanic; made by practical experience and by undertaking hard challenges. We have a certain culture. We go by the proven deeds and proven character and culture of a person and just do not care if they take offence when we point out certain facts about their cyberwords or about sinister living and our type of person.
>
> However, that being said, there are certain signs, and certain tests, which enable us to judge an anonymous person claiming, via the medium of the Internet, adherence to our esoteric association and claiming to belong to our particular, distinct Occult culture; signs and tests which might, just might, indicate they are charlatans and frauds, or mundanes pretending to be one of us. For as it has been said and written for well over thirty years, we are elitist, exclusive, and Occult [...]
>
> Just calling yourself ONA, on the Internet or elsewhere, does not make you ONA – it is practical deeds, being part of our Occult culture, upholding kindred honour, and tests, challenges, learning from experience, recruiting others in person, which do. The Internet is just one tool, among many. Our sinister-numen is not there; our people are not there – except that some of us may sometimes, and for a short while only, use such an ephemeral tool for some specific purpose. And what an ephemeral tool it is, Aeonically." {3}

Despite such cautions being repeated, post-2018, following the cases of Sutter and Melzer they have had little or no impact:

> "The case of Ethan Melzer is a classic example of: (i) why followers of O9A philosophy do not trust people they have not personally known for some time; (ii) why the Internet, and especially social media, encrypted messaging applications and e-mails, are flawed if occasionally useful causal mediums, and (iii) what following an esoteric philosophy or tradition such as the O9A involves, and in the past has involved, in the real world.
>
> Melzer communicated with people he did not personally know by means of the Internet and as a result of his

> naivety he was arrested by agents of the Establishment, charged with and finally pleased guilty to various criminal offences [...] For many if not most of the individuals he communicated with via the impersonal Internet were not O9A folk as he naively presumed." {4}

One such person he communicated with was FBI informant Sutter:

> "at the direction of the FBI, used the Messaging Application to, among other things, exchange direct messages with Melzer, and participate in two group chats affiliated with the RapeWaffen Division Channel [and who] provided information and assistance to the FBI." {5}

Furthermore, as reported in the British press in 2021:

> "A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal. Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement." {6}

Which infiltration presumably has included pretending to be O9A on the Internet and probably in the real-world. As one commentator noted:

> This advice to "do not trust them" until you personally know them went unheeded in the case of Melzer and others, and even if you do personally know someone "we" O9A folk are and remain suspicious until a long period of causal time - such as a year or more - has elapsed with many of us not satisfied until we personally have "checked them out" or have employed an appropriate someone to "check them out". {4}

Given the Labyrinthos Mythologicus, given the axiom of the authority of individual judgment, given the plethora of individuals claiming to be O9A or associated with the O9A often via the medium of the Internet, and given past and current and probably future Establishment informants and infiltrators pretending to be O9A or associated with the O9A, a sagacious person would conclude that the O9A not only became a Frankensteinian monster but is now dead insofar as public involvement and literature is concerned, since anyone now claiming to be O9A via the internet or otherwise should be regarded with suspicion with what now publicly passes for and is believed by the Establishment and the majority of people to be the O9A, far removed from Anton Long's esoteric philosophy and the arduous Seven Fold Way.

Which leaves us with the question of whether, in the light of a comment Anton Long made in 2023, he expected the O9A to evolve as it has perhaps in order for it to return to the traditional way of covert, personal, recruitment evident in the original O9A and which recruitment was exclusively for candidates seeking to undertake the Seven Fold Way. The comment - in answer to the question "[do] your writings and yours alone define [O9A] esoteric philosophy? - was:

> "I would agree that those writings of mine define a particular and possibly unique esoteric philosophy that I developed between the 1970s and the 1990s but with the caveat that that particular esoteric philosophy was only a beginning - ONA 1.0 if you will - and was open to being developed, changed, evolved, 'forked', in the manner of Open Source software, with such 'forked' software renamed accordingly. ONA 1.0 was described in the Naos MSS collection, 1989; in the Deofel Quartet, written between 1976 and 1991, and in the two volumes of The Satanic Letters." {7}

The operative term is "renamed accordingly" since the implication seems to be that such 'forked' developments are no longer O9A and should therefore be distinctly named and have their own identity.

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{1} *The Enigmatic Truth*, 2012, https://web.archive.org/web/20230917145049/https://lapisphilosophicus.files.wordpress.com/2012/11/esoterikos-the-enigmatic-truth.pdf

{2} *Discernment, Pathei-Mathos and the Initiatory Occult Ques*t, 2012. Included, pp.8-12, in https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{3} *Just Who Do They Think We Are? The Occult, the Internet, and How to Offend People*, 2011, https://lapisphilosophicus.wordpress.com/about-2/who-do-they-think-we-are/

{4] *A Cautionary Tale, Revisited*, 2023, https://archive.org/download/cautionary-tale-revisited_202209/cautionary-tale-revisited.pdf

{5} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

Appearing as a Prosecution witness at the 2021 trial of AtomWaffen leader Kaleb Cole, Sutter admitted to working undercover for the FBI:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?

20/1 A Correct.

Source: https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{6} https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

{7} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

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Appendix One
Common Fallacies Of Reasoning

The Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

This belongs to the category ignoratio elenchi. Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase non causa pro causâ. This fallacy is the assumption that one thing is the cause of another without any logical reasoning.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

This item is in the Public Domain

Unravelling The ONA

In a March 4th 2025 submission to the US 'House Homeland Security Committee', titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*, the O9A gets a mention:

> "O9A has a complex and often deliberately obscurantist belief system, but it can be understood as advocating for the destruction of Western society by any means necessary, encouraging adherents to bolster or even collaborate with movements like jihadism and neo-Nazism."

The citation given for the quotation is the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross and Emelie Chace-Donahue. {1} As the authors of that article write:

> "As analysts and practitioners attempt to understand the specific and tangible impact O9A may have on violent extremist threats, there is a need for objective, foundational scholarly literature on the movement's philosophy and core beliefs. Part of the importance of this foundational scholarly literature rests in analytic needs. Public understanding of O9A has thus far been informed primarily by the work of advocacy groups and the media."

However, although the 2023 article is the most detailed and unbiased academic study of the O9A to date it does in our opinion have some flaws, chief of which is the question of the sources used and the inferences drawn from them for as the article state it "presents a primary source-driven exploration of O9A's outlook and practice."

For the fundamental academic question is what for the O9A constitutes a primary source? Since a scholarly work should be based on research using only primary sources and not on interpretative secondary sources such as, in the case of the ONA/O9A, the opinions and interpretations of those who self-declare they are ONA/O9A (followers of its Occult philosophy and praxis) or who are described as or are alleged by others to be ONA/O9A, be these others academics or the Media.

ONA 1.0 And Primary Sources

In their 2023 article Daveed Gartenstein-Ross and Emelie Chace-Donahue provide a partial answer, for "they give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

Our view and that of some students of that Occult philosophy and praxis is that (i) such primary sources are the texts authored by and signed by Anton Long, and (ii) that a distinction should be made between "the O.N.A" described in such texts between 1976 and c.1991, and the later "O9A" as described in texts authored by 'Anton Long' between 1992 and 2012. {2} The distinction is thus between a Longusian Occult philosophy as described in the 1989 collection of typescripts distributed as *Naos: A Practical Guide To Modern Magick* {3} and the post-1992 Occult movement and praxis which included numerous add-ons such as (a) the axiom of the authority of individual judgment, (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of 'kindred honour', (f) a mythos of Vindex, and (g) antinomian support for both an overt and 'traditional' satanism and for National Socialism be that of the Third Reich and/or the 'ethical National Socialism' described by Myatt is his later National Socialist writings. {4}

Another distinction between what has been termed O.N.A 1.0 and O.N.A 2.0 (a/k/a the O9A) is that ONA 1.0 was only taught in the traditional hermetic manner from Adept to a personally recruited person or persons, while the O9A was openly propagated by the impersonal Internet with its axiom of individual judgment meaning that anyone could declare themselves to be O9A, manufacture their own nexion, and propagate their own interpretation of the O9A movement and its praxis, with there being, such was the meaning of the axiom of the authority individual judgment, no 'official' authority or person or nexion would could or would contradict that interpretation.

ONA 1.0 was detailed in the self-contained 1989 manual *Naos*, in which 'satan' was

> "one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they - is/are linked to an alchemical process, and as a 'dark god' - Shaitan - to one of the paths linking the seven spheres [and] conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months." {5}

Hence satan is placed in relation to the hermetic learning process, the quest, that is the Seven Fold Way, a quest first publicly outlined in *Naos*. and described as 'internal magick' as distinct from the 'external magick' that is sorcery. {6}

The distinction between ONA 1.0 and the O9A can be understood in terms of an analogy; of ONA 1.0 being a 'closed source' operating system for human being with ONA 2.0 (the O9A) an 'open source' software version of ONA 1.0 and which O9A as open source software developed various 'forks' or versions, as the original Debian i386 version and development of UNIX computer software gave rise to forked versions such as Ubuntu, with Debian itself ported to other computer architectures such as arm64, mips, and S390x.

In the tradition of such software development the forked versions of ONA 2.0, developed by others, and thus not solely based on the primary sources of Anton Long's writings between 1976 and 2012, should have been renamed rather than being described by those developers, by academics, and by others, as ONA and/or O9A.

ONA 2.0

Academic articles about the ONA/O9A have hitherto used writings by self-described followers or by alleged followers in describing its practices, its Occultism, and its beliefs or what some have termed its ideology. That is, they have made little or no distinction between the writings of such followers and the writings of Anton Long. Hence, Daveed Gartenstein-Ross and Emelie Chace-Donahue claim that

> "O9A's apocalyptic vision of the present era. O9A cosmology holds that Satanic forces will manifest in the physical world through Vindex, a person or entity that will emerge in the West to lead a pagan empire, dubbed the Dark Imperium, that will finally succeed in breaking down Western civilization as it currently exists, replacing it with the eon’s genuine ethos."

However when Anton Long references Vindex, it is either (i) vague as in *Mysterium – Beyond The ONA* {7} where he writes "some of our tribes might develope in some locality sufficient to bring forth Vindex or someone similar with there thus being an overt challenge to existing mundane authority in that locality", or (ii) in regard to The Black Book Of Satan, which is a pre-ONA 1960s text from the Temple of the Sun, {8} as in his 1976 novella *Falcifer* {9} and his *Some Notes Concerning Language, Chants, and Acausal Entities*. {10}

There is thus In terms of ONA 2.0, that is the O9A, and thus in reference to the writings of Anton Long between 1976 and 2012, no mention of an Imperium, dark of otherwise, or of an Empire.

Daveed Gartenstein-Ross and Emelie Chace-Donahue also claim that

> "aspects of O9A's outlook evince affinity for violent extremism, particularly neo-Nazism and jihadism. This is so for various reasons, including the fact that neo-Nazism and jihadism are two of the most heretical,"

Yet the writings of Anton Long between 1976 and 2012 make no reference to an affinity with Jihadism or to Jihad. It was only later writings by others which referred to Jihad as in Part Two of the text *An Introduction to Insight Rôles* where one of five suggested insight roles is "convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO." {11}

In 2023 Shanon Shah, Jane Cooper & Suzanne Newcombe claimed that

> "the ONA exhorts its adepts to engage in political mobilization and direct action, especially in extreme organizations such as Far-Right neo-Nazi and jihadi groups." {12}

What some texts by ONA 2.0 followers, and not Anton Long, suggested (not exhorted) is, as described above, an Insight Role which aids Jihad. Thus, there is as with the article by Daveed Gartenstein-Ross and Emelie Chace-Donahue and as with other academic articles to date about the ONA/O9A, no distinction made between ONA 1.0 and ONA 2.0, and no understanding or acceptance that both ONA 1.0 and ONA 2.0 are defined by and only by the texts authored and signed by Anton Long between 1976 and c.1991, and therefore texts by ONA 2.0 followers represent only their interpretation of the ONA and which interpretation(s) if many amount to a software 'fork', or schism, of ONA 2.0 and should be re-named accordingly and attributed to them and not to the ONA.

The article by Daveed Gartenstein-Ross and Emelie Chace-Donahue could be considered an exception to how the O9A is currently described in academia, while the article by Shanon Shah, Jane Cooper & Suzanne Newcombe could be considered as representative, for their main sources "are the online, 'primary source' texts produced by the ONA and groups associated with it", and do not define what the ONA is, or what criteria is used to identify "a group associated with it" although the criteria seems to be an acceptance of claims made by those claiming to be ONA or considered by others to be ONA. In addition, one of their sources is an interview in 2011 via e-mail between a policy group called Inform, which is funded by the British government, and someone who anonymously claimed to be 'Anton Long', although there is no record of this interview in any of Anton Long's published works between 2011 and 2012, no published account of the interview, and no proof by Inform, or by Shanon Shah, Jane Cooper & Suzanne Newcombe, that the anonymous person was Anton Long.

A Case Study

The case and recent criminal trial of Ethan Melzer, a serving US soldier sentenced to 45 years imprisonment, was summarized by Daveed Gartenstein-Ross and Emelie Chace-Donahue, and is an example of how the O9A is now publicly perceived, with both the FBI and the US Department of Justice (DoJ) alleging that Melzer was a member of the O9A, {13}{14} with the DoJ claiming, among other things, {15} that the O9A

> ° was a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization;
>
> ° that it embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups;
>
> ° that members and associates of O9A have participated in acts of violence, including murders.

For which claims, and their other claims, the DoJ did not provide any evidence, with the published writings of Anton Long revealing all of these claims to be unfounded, {16} and with the claims based upon what some ONA 2.0 self-declared O9A followers had, for whatever reason, said or written about the O9A.

This case, therefore, was an example of the fallacy of illicit transference (a/k/a the fallacy of composition) which is when a generalization is made from one or a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Conclusion

The failure of academics, journalists, and others, to distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, {17} has led to the current O9A narrative exemplified by the aforementioned claims by the US Department of Justice and repeated by the Media.

As Daveed Gartenstein-Ross and Emelie Chace-Donahue wrote, "there is a need for objective, foundational scholarly literature on the movement's philosophy and core beliefs" but such literature can only be objective and scholarly if they distinguish between ONA 1.0, ONA 2.0, and what self-declared ONA/O9A followers have written, and thus base their understanding of ONA 1.0 and ONA 2.0 on the writings of Anton Long which are their primary sources.

Gelis Sangster et al
March 2025

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{1} DOI: https://doi.org/10.1080/1057610X.2023.2186737

{2} The texts signed by Anton Long between these dates are available in the following works.

° The website archive - The Order of Nine Angles: Five-Dimensional Dark Sorcery - at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

° *Naos: A Practical Guide To Modern Magick*: https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

° The Deofel Quartet, https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

{3} A facsimile of the 1989 Naos collection is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

{4} qv. *Ethical National Socialism* in *The Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf

{5} *Naos And Satan*, https://archive.org/download/naos-and-satan/naos-and-satan.pdf

{6} Appendix One provides some images from *Naos* relating to the Seven Fold Way.

{7} https://web.archive.org/web/20111222075843/http://antonlong.wordpress.com/mysterium-beyond-the-ona/

{8} In respect of *The Black of Satan* and the Temple of the Sun see Appendix Two.

{9} *Falcifer* is available in https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

{10} *Some Notes Concerning Language, Chants, and Acausal Entities,* pp.305ff of https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{11} Unsigned item in *The Definitive Guide To The Order of Nine Angles, Theory and Praxises*, Seventh Edition, https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

{12} *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, 2023, DOI: https://doi.org/10.1080/1057610X.2023.2195065

{13} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{14} https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush

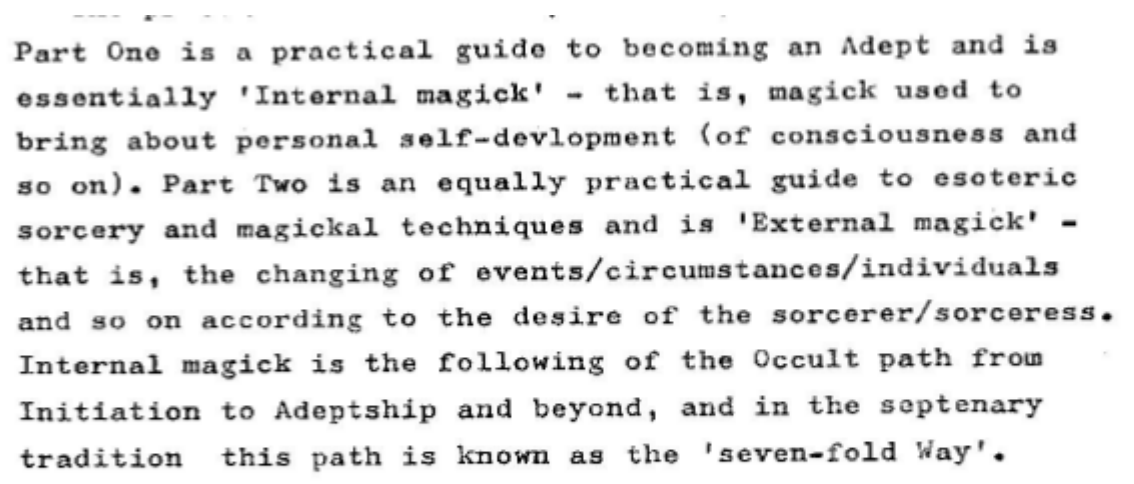
{15} Statement made by Damian Williams of the United States Department of Justice in 2023 - https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

{16} qv. Appendix Three.

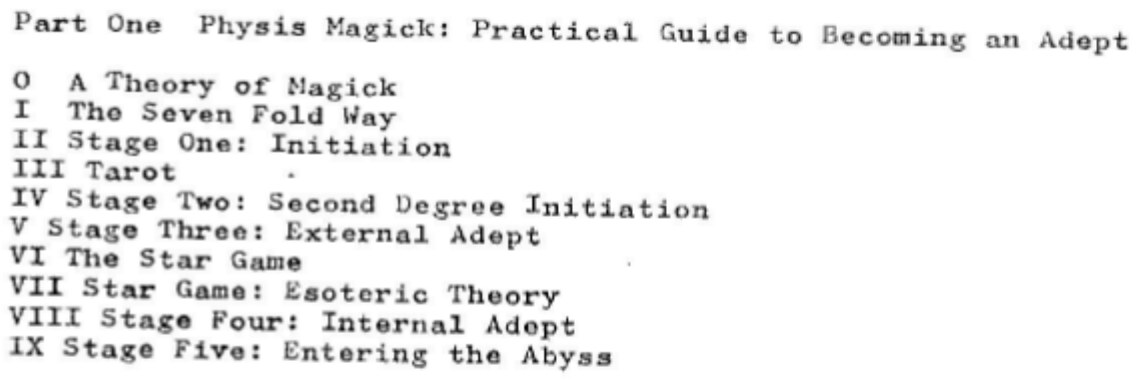
{17} One such self-declared ONA 2.0 follower was an FBI Confidential Informer turned 'agent provocateur' who over a period of several years produced and widely distributed the 'black propaganda' which became the source of the defamatory narrative used to publicly describe the O9A. The case of this self-declared ONA 2.0 follower is summarized in Appendix Four.

Appendix One

Images From Naos

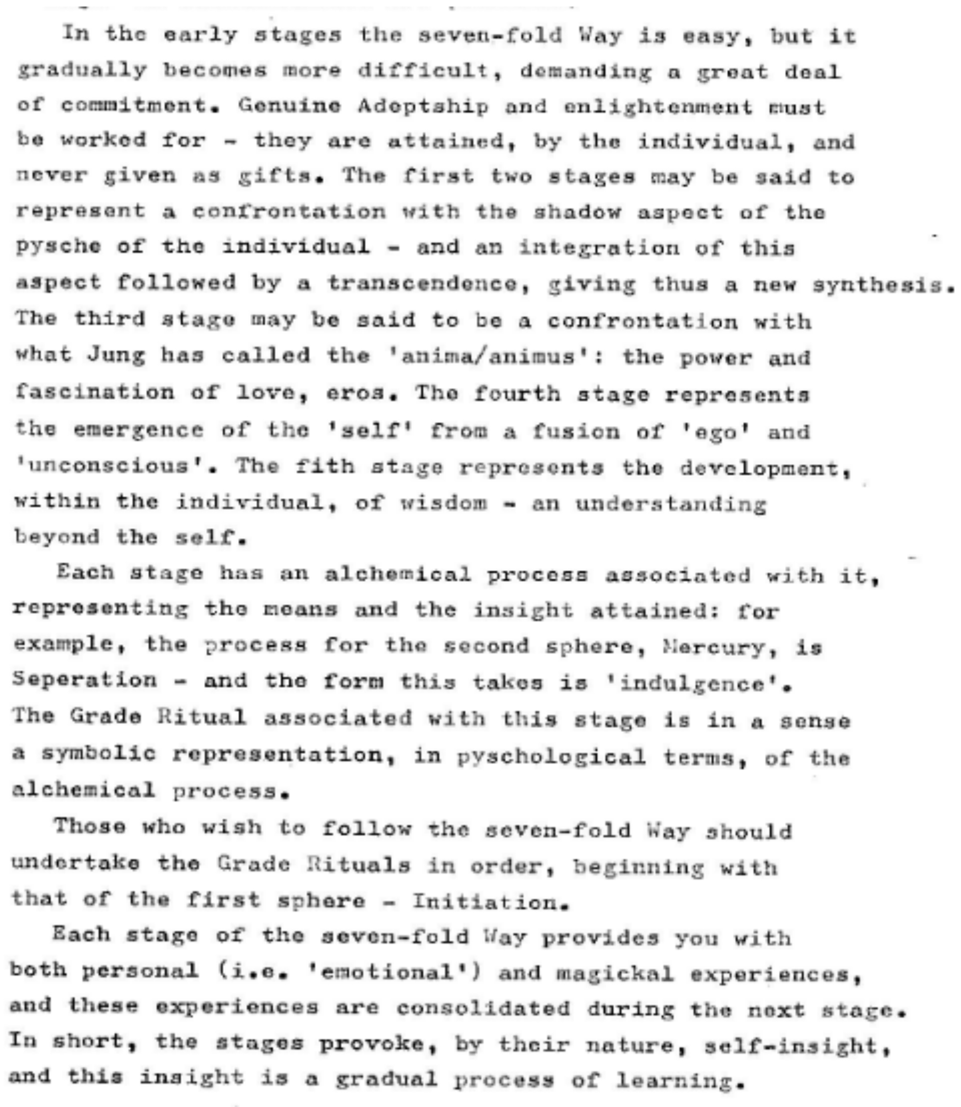


Part One is a practical guide to becoming an Adept and is essentially 'Internal magick' - that is, magick used to bring about personal self-devlopment (of consciousness and so on). Part Two is an equally practical guide to esoteric sorcery and magickal techniques and is 'External magick' - that is, the changing of events/circumstances/individuals and so on according to the desire of the sorcerer/sorceress. Internal magick is the following of the Occult path from Initiation to Adeptship and beyond, and in the septenary tradition this path is known as the 'seven-fold Way'.



Part One Physis Magick: Practical Guide to Becoming an Adept

O A Theory of Magick
I The Seven Fold Way
II Stage One: Initiation
III Tarot
IV Stage Two: Second Degree Initiation
V Stage Three: External Adept
VI The Star Game
VII Star Game: Esoteric Theory
VIII Stage Four: Internal Adept
IX Stage Five: Entering the Abyss



In the early stages the seven-fold Way is easy, but it gradually becomes more difficult, demanding a great deal of commitment. Genuine Adeptship and enlightenment must be worked for - they are attained, by the individual, and never given as gifts. The first two stages may be said to represent a confrontation with the shadow aspect of the pysche of the individual - and an integration of this aspect followed by a transcendence, giving thus a new synthesis. The third stage may be said to be a confrontation with what Jung has called the 'anima/animus': the power and fascination of love, eros. The fourth stage represents the emergence of the 'self' from a fusion of 'ego' and 'unconscious'. The fith stage represents the development, within the individual, of wisdom - an understanding beyond the self.

Each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Seperation - and the form this takes is 'indulgence'. The Grade Ritual associated with this stage is in a sense a symbolic representation, in pyschological terms, of the alchemical process.

Those who wish to follow the seven-fold Way should undertake the Grade Rituals in order, beginning with that of the first sphere - Initiation.

Each stage of the seven-fold Way provides you with both personal (i.e. 'emotional') and magickal experiences, and these experiences are consolidated during the next stage. In short, the stages provoke, by their nature, self-insight, and this insight is a gradual process of learning.

Appendix Two

The Black Book Of Satan

In his chapter in *Satanism: A Reader*, [1] Fredrik Gregorius uses three excerpts from the 1984 printed edition of *The Black Book of Satan* as a guide to explaining what he writes is (i) the ONA's version of Satanism, (ii) what the 'ONA organization' purportedly defines as its 'Sinister Way', and (iii) what the ONA term 'culling', that is human sacrifice, means and implies.

However, an examination of the Black Book of Satan, (BBS) a copy of which 1984 printed edition is in the British Library - General Reference Collection Cup.815/51, BNB GB8508400 - and of O9A texts, reveals four relevant things.

1. As described in the 1984 BBS,

> "the whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organizing and Running a Temple). These additions make this present work a concise practical handbook for those seriously interested in the Black Arts."

2. The copy of the Black Book of Satan in the British Library does not mention the 'order of nine angles' or 'ONA'.

3. Several O9A sources describe the BBS as the work of one of the Yorkshire-based and satanist Temple of the Sun, [2] which was one of the three small pre-ONA groups or traditions, the other two of which were the Welsh Marches 'Camlad' Rounwytha tradition, and the Fenland pagan Noctulians with the triad later, post-1974, forming the ONA.

As Anton Long wrote, using the pseudonym 'Stephen Brown', [3] in a typewritten letter to David Austen dated 6th September 1992 eh,

> "This, and some of the rituals, was taken from a manuscript used by a group called 'The Temple of the Sun'. While this was a Left Hand Path group, it was not the ONA, nor even a part of the ONA, at the time the manuscript was written." [4]

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[1] *Satanism: A Reader,* edited by Per Faxneld & Johan Nilsson, Oxford University Press, 2023.

[2]

> "As mentioned in some early Order of Nine Angles texts – now several decades old – our esoteric aural traditions are just that: aural, with few if any explanations or elucidations, aural or written. In many instances, these aural traditions are just stories and tales, akin to folk myths and legends, and – again, as mentioned in early Order of Nine Angles texts – they are to be accepted, or rejected, on that basis, with their being no demand that our people 'must believe' in them or that they are accurate and/or describe historical events.
>
> One of these aural traditions is of The Dark Gods; another is 'the septenary system of correspondences' as transcribed in *Naos*; another concerns alchemical seasons; another tradition is Esoteric Chant; another concerns the esoteric use of a quartz crystal. Yet other traditions concern ceremonies such as The Giving (as outlined toward the end of the text The Giving) and the training of the Rounwytha (of the hereditary and English sorceress). And so on.
>
> These traditions all add to, and have added to, the Occult mystique – to the sinister-numen – of The Order of Nine Angles, as was intended, and thus they are interesting and, in some ways, are and were esoterically significant. Nearly all of these traditions were related to me in a short duration of causal Time by a certain lady and her daughter, and then – following their departure to the Antipodes – by the two members of the Shropshire Camlad group I had been introduced to. [As I was to learn, there were only three members of that group in total.] A few traditions, however, derived from other sources, such as the Yorkshire-based Temple of The Sun group.
>
> With the exception of a few brief notes and diagrams, from the Camlad group, and a handwritten copy of The Black Book of Satan, from the avowedly satanist Temple of The Sun, all these traditions were aural."
>
> Anton Long, 123 yfayen, *Myths, Legends, Dark Gods, and Occult Mystique*, included (p.53ff) in *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

[3] Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

[4] https://archive.org/download/satanicletters-2/satanicletters-2.pdf

Appendix Three

Accusations: The United States Department of Justice

Part One

In the matter of allegations, Damian Williams of the Department of Justice {1} in 2022 claimed:

(i) the O9A expressed admiration for Usama Bin Laden;

(ii) members of O9A have also participated in acts of violence, including murders; (iii) Melzer has been a member of O9A since at least 2017;

(iv) Melzer joined the U.S. Army in approximately 2018 as part of an O9A insight role.

The claims were repeated and embellished in a later statement. {2}

Analysis

° In regard to (i).

Damian Williams provided no citation(s) from O9A primary sources for this claim, which claim can be easily disproved by searching Anton Long's writings in the two pre-2015 collections *The Definitive Guide To The Order of Nine Angles* and *The Order of Nine Angles: Five-Dimensional Dark Sorcery*. {4}

Nowhere in his published writings did Anton Long did express admiration for Usama Bin Laden.

It therefore seems that Williams may have mistakenly assumed that the views of some O9A self-described follower, such as FBI agent provocateur Sutter, who did express admiration for Usama Bin Laden, represented the views of some entity described by the appellations 'Order of Nine Angles' and 'O9A'.

° In regard to (ii).

Neither Williams nor anyone else has defined what constitutes being a 'member' of the O9A or provided any evidential facts that prove Melzer or some other person was an actual member of the O9A when it has no members and cannot have any members. {5}

° In regard to (iii).

Neither Williams nor anyone else has provided any actual evidence that Melzer was a member of the O9A, or what constituted being a 'member' of the O9A. Instead they rely on Melzer's unsubstantiated claim that he was a member.

° In regard to (iv).

No evidence was provided by Williams or by anyone else that Melzer was or had been following the decades-long O9A hermetic and arduous Seven Fold Way, with Insight Roles related to the third stage of External Adept and lasting for around a year to a maximum of a year and half after which the person moves on to other tasks such as building and learning The Star Game. {6}{7}{8}

Evidence of Melzer following the Seven Fold Way would include him having cycled two hundred or more miles in twelve hours; running twenty-six miles in four hours; having undertaken the Grade Ritual of External Adept; having formed his own nexion/Temple/chapter and recruited at least four individuals; and having constructed The Star Game.

As with the claim of being a 'member' of the O9A this may have been a boast or a fantasy or a supposition made by his interrogators which he agreed with.

Summary

The claims made by the American Department of Justice were (i) not scrutinized in a Court of Law, (ii) were unsupported by evidential facts, and (iii) have been shown to be unfounded by reference to O9A primary sources.

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Part Two

A statement made by Damian Williams of the United States Department of Justice in 2023 - https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission - alleged, among other things, that:

(i) O9A is a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization.

(ii) O9A's ideology is centered on the worship of Satan and the supremacy of the white race.

(iii) O9A teaches that the natural essence of the world is a pagan society dominated by unbridled survival of the fittest.

(iv) At the core of O9A's ideology is a militant support for the promotion of extreme violence in order to overthrow Western civilization.

(v)

> (a) O9A advocates "culling," a form of human sacrifice, to eliminate Jews, people of color,
> (b) and others deemed to be inferior under their Social Darwinist views,
> (c) as well as rape and sexual assault as a means of asserting domination, breaking social norms, and propagating the expansion of the white race.

(vi) O9A embraces terrorism, including radical Islamic jihadist ideology and the violent tactics of jihadist groups.

(vii) Members and associates of O9A have participated in acts of violence, including murders.

(viii) O9A members publish texts to promote O9A's extremist violent mission.

Analysis

° In regard to (i).

No O9A primary sources advocate 'white supremacism' or describe the O9A as a "jihadist group" or promote "extreme violence," as anyone can ascertain by checking those sources which as of February 2025 are still available.

° In regard to (ii).

No O9A primary sources advocate 'worship of satan'. In his 1992 text *Satanism - A Basic Introduction For Prospective Adherents* Anton Long wrote:

> "Satanists do not worship anything, and the practices and rites of Satanism are quite different from the popular 'media' image/model. While some of the rites involve various Occult forms - robes, a Temple and so on - most are removed from such associations. The real magick of a Satanist takes place through their way of living - what they do and achieve in real life and situations." {10}

As for advocating the supremacy of the white race, there are no O9A primary sources which do.

° In regard to (iii).

The O9A does not teach nor uphold the principle of "the survival of the fittest", with the only mention of it in primary sources is a comment in the 2011 text *Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way*,

> "For many many decades, the iconoclastic weltanschauung of Nietzsche has been used, and Nietzsche's works approvingly quoted from, by many of those who claim to adhere to Occult ways such as The Left Hand Path and to various flavours of Satanism, and also by those who admire or who claim to follow the causal form known as National-Socialism. In a similar manner, many such adherents of such Occult ways or such causal forms write and speak approvingly about what is vulgarly known as the survival of the fittest, or about principles of so-called social Darwinism, or some other such vulgar -ism." {11}

Of social Darwinism he wrote, also in 2011,

> "The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche, and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the raison d'être) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way [...]
>
> Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians." {12}

° In regard to (iv).

No O9A primary sources promote "extreme violence" as a search of those sources will confirm. {3}

° In regard to (v).

a) No O9A primary sources advocate culling "to eliminate Jews, people of color, and others deemed to be inferior."

The culling texts of the O9A - such as *A Gift for the Prince - A Guide to Human Sacrifice* (1984, revised 1994) and the 1990 *Victims - A Sinister Exposé* - emphasize that there are guidelines to follow one of which is that the individual is never chosen at random but on the basis of personal deeds done and has to be given three practical, real-world, tests.

Rapists are a prime target as explained in *Culling And The Code of Kindred Honour* {13} which uses a real-life case of rape to illustrate the guidelines:

> "The foundation of O9A culling - as various O9A texts have made clear - is that the opfer or opfers (i) have a rotten physis - judged by O9A standards - having done a deed or deeds which make them suitable (which deed or deeds has/have revealed their character, and thus brought them to the attention of an O9A nexion

> or a lone O9A operative) and (ii) having been noticed, are given a sporting chance, tests which confirm that character. They are thus never chosen at random, and in the majority of instances have some connection with the locality of a particular nexion/operative or with the community within which a nexion has established itself. In effect, the culling is an act of natural justice."

b) As explained in answer (iii) above the O9A does not have "Social Darwinist views".

c) As for rape and sexual assault no O9A primary sources promote or incite such despicable deeds as anyone can ascertain by checking those sources which as of February 2023 are still available. The promotion and incitement was done, post-2015, by the 'black propaganda' of FBI informant turned agent provocateur and convicted criminal Joshua Sutter who was paid US $78,133.20 plus expenses of $4,378.60 by the FBI between 2018 and 2020 for his work. {14}

° In regard to (vi).

No O9A primary sources promote or embrace "radical Islamic jihadist ideology and the violent tactics of jihadist groups".

As for "terrorism" the definition varies depending on whether it pejoratively excludes State-entities like America and their governments. But if as many around the world believe terrorism "involves the intimidation or coercion of populations or governments through the threat or perpetration of violence, causing death" then it could and has been argued that the invasions of Iraq and Afghanistan, and the use of remote-controlled drones and "special ops" armed forces to kill people without due process of law, is terrorism. That the Department of Justice in the matter of the O9A uses their own restrictive definition that excludes "the intimidation or coercion of populations" by existing governments, such as America, reveals a bias.

° In regard to (vii).

As has been stated time and time again over the decades the O9A does not have "members" since it is a leaderless esoteric philosophy and praxis and has no official anything, be it a leader, or website, or blog, or some "outer representative". {15} As Anton Long declared way back in 1990:

> "We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...] I claim no authority." {17}

° In regard to (viii).

Since the O9A has no members and no official anything it does not have and cannot have any "communications platforms" just as it does not have any website or blog.

What "communications platforms" and websites or blogs that exist or have existed are those created by and maintained by self-declared O9A adherents and self-declared supporters who are invariably anonymous, who have their own personal opinions and (mis)interpretations of O9A esoteric philosophy, and it is thus a logical fallacy to infer that such "communications platforms" and websites or blogs represent the O9A. As Anton Long wrote in 2011 regarding anonymous persons posting on the Internet:

> "The fact is [they remain] just some anonymous person waffling on the Internet who has no real-world reputation for sinister deeds that are verified by mainstream, non-internet, sources, and whose character, whose culture, whose adherence to our Occult culture, is unknown. This person and others like him – male and female – may be pukka, but until you get to know people face-to-face and until they have a known and verified reputation for sinister deeds in the real world, you are and remain – according to our nature and thus according to the first rule of the Internet version of our sinister game – cautious, suspicious, and so do not trust them and especially do not trust what they say about their experiences, their 'achievements', their character, and themselves.
>
> Which means the words and opinions of this unknown person, written or spoken, are just impersonal words and vapid opinions conveyed by an impersonal modern medium, and have no reality in our esoteric, Occult, world, just like the person themselves." {18}

Summary

The claims made by the American Department of Justice were (i) not scrutinized in a Court of Law, (ii) were unsupported by evidential facts, and (iii) have been shown to be unfounded by reference to O9A primary sources.

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{1} https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush

{2} https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

See Part Two for an analysis of this DoJ statement, which, like the earlier one, contained references to "members" of the O9A. As noted in the analysis, since the O9A is an esoteric (Occult) philosophy with a praxis (the Seven Fold Way) it cannot have members, qv. *The Question Of O9A Membership*, https://archive.org/download/membership-allegations/membership-allegations.pdf

{3} In respect of the O9A, the primary sources are the writings of Anton Long published between 1976 and 2012 which include:

(i) the collection of typewritten texts published as *Naos: A Practical Guide To Modern Magick*;

(ii) the two volumes of typewritten facsimile letters titled The Satanic Letters of Stephen Brown; (iii) the four novels of The Deofel Quartet: (a) Falcifer, (b) Temple of Satan, (c) The Giving, (d) The Greyling Owl; and (iv) the texts signed Anton Long in the two compilations *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition) and the 2012 archive of the now defunct nineangles dot info website.

All these writings, which amount to thousands of pages, have been publicly and freely available since 2015 and are still available as of 2024:

° The website archive - The Order of Nine Angles: Five-Dimensional Dark Sorcery - at https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

° Naos, https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

° The Deofel Quartet is included in https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

° The Satanic Letters at (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

For the admission by Anton Long that, in reference to those letters, he used the name 'Stephen Brown' qv. Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{4}

(i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

(ii) *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

{5} The question of membership of the O9A is discussed in a text germane to ONA 2.0, https://archive.org/download/membership-allegations/membership-allegations.pdf

{6} Regarding the Seven Fold Way, refer to the relevant sections of *Naos*.

{7} A list by ONA 2.0 followers of suggested Insight Roles is given on p.12-13 of *The Seofonfeald Paeth* - https://archive.org/download/o9a-trilogy-print_202109/o9a-trilogy-print.pdf - and include joining an anarchist group, joining a neo-nazi group, undertaking a long-distance solo cycling expedition, and converting to Islam and living as a Muslim.

{8} The Star Game was first publicly described in typewritten texts which were published in 1989 in facsimile in *Naos*.

The three-dimensional seven-board game is explained in *The Star Game Compendium*, https://archive.org/download/the-star-game-compendium/The_Star_Game_Compendium.pdf

{9} As noted in *Boundaries of O9A Philosophy*:

> "Crucial to understanding and appreciating O9A philosophy is the study of the writings of Anton Long, 1976-2012, for they are the primary sources, the only primary sources, of that philosophy.
>
> Which writings were published under that name or using the two pseudonyms which he himself has acknowledged, which are (i) "Stephen Brown", with reference to the two volumes of The Satanic Letters, 1992, and (ii) "Thorold West", with reference to the manuscript of Naos: A Practical Guide To Modern Magick, 1989. These primary sources include those two works, the four novels of the Deofel Quartet published between 1976 and 1992, The Last Writings of Anton Long published in 2012, and the classic texts The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts (2008), Concerning Culling as Art (2011) and The De-Evolutionary Nature of Might is Right (2011).
>
> Other sources - O9A texts published between 1990 and 2012 - are therefore secondary and tertiary sources and represent the interpretations and opinions of others regarding Anton Long's philosophy and the Seven Fold Way that he devised.
>
> For what has hitherto been rejected or ignored by O9A critics, by some O9A supporters, and by all O9A opponents, is the scholarly detail, the view, that not all O9A texts published between 1990 and 2012 were written by Anton Long, whomsoever he was. Thus of all the texts in the three volumes of Hostia, published in 1992, only a few have the name Anton Long, or the initials AL, or the name Stephen Brown, attached to them, and it is an un-scholarly but common mistake to assume that uncredited texts - such as the one titled Conquer, Destroy, Create in volume II of Hostia - represent his, that is O9A, philosophy."

https://archive.org/download/o9a-boundaries-philosophy-v9_202209/o9a-boundaries-philosophy-v9.pdf

In regard to Hostia, qv. *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

{10} Thormynd Press, 1992. Listed in the British National Bibliography (BNB) GB9400700. See also his *Satanism: Introduction for Occultists* also published in 1992 a copy of which is in the British Library, General Reference Collection YK.1994.a.1301, BNB GB92W9393.

{11} Included in *Nine Classic O9A Texts*, https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf

{12} *The De-Evolutionary Nature of Might is Right*, included in Nine Classic O9A Texts, https://archive.org/download/classic-o9a-texts-9/classic-o9a-texts-9.pdf

{13} https://web.archive.org/web/20210516053858/https://omega9alpha.files.wordpress.com/2015/12 /culling-o9a-code-v3.pdf

{14} Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

In regard to Sutter's 'black propaganda' designed to discredit the O9A, qv. Appendix Four.

{15} qv. *Was The O9A Outer Representative Role A Jape?* The work includes a 2011 essay by Anton Long titled *Those Who Are Our Kind.* https://archive.org/download/o9a-outer-rep-jape/o9a-outer-rep-jape.pdf

{16} Letter to Michael Aquino of the Temple of Set dated 20th October 1990 ev, reproduced in facsimile in *The Satanic Letters of Stephen Brown*, Volume 1, https://archive.org/download/satanicletters-1/satanicletters-1.pd

{17} https://lapisphilosophicus.wordpress.com/the-occult-the-internet-and-how-to-offend-people/

Appendix Four

A Defamatory Narrative

The story begins in 2013 with an FBI confidential informant (CI) who would later become an undercover agent provocateur and paid US$78,133.20 plus expenses of $4,378.60 for his work between February 7, 2018 and early 2020. {1}

As a witness for the prosecution in the criminal trial of neo-nazi Kaleb Cole in 2021 {2} the CI admitted to working undercover as the transcript of his testimony revealed:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?
> 20/1 A Correct.

On or around 2013 the CI and his wife started an American 'chapter' (nexion) of the O9A called Tempel ov Blood, a moniker taken from and previously used in the late 1980s by a short-lived cult, established in Thurston County in the State of Washington, which was based on the Vampire mythos with the cult described in a book published by Ixaxaar Publications in 2006.

With help from the FBI the CI began to self-publish Occult books under the imprint of Martinet Press. One of these books was *The Devil's Quran*; another, the dystopian violent and graphic novel *Iron Gates*. He also established an Internet presence for his 'nexion' and began publishing items about the O9A and corresponding with other self-declared O9A followers.

Over the years the CI, at the instigation of the FBI, produced 'black propaganda' - successfully used by the FBI in the 1950s and 1970s as part of a Counter Intelligence Program {3} - with the main themes of the CI's 'black propaganda' being inciting terrorism against Western governments, including America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and the principle of 'might is right'.

This 'black propaganda' became an essential part of the post-2018 world-wide narrative about the O9A, as evident in a March 2025 report by the British antifascist group HnH, one of the stalwarts of that narrative, which in an echo of the unfounded claims made by the US Department of Justice (qv. Appendix Three) alleged that elements of "the neo-Nazi Satanist group Order of the Nine Angles ... encourage terrorism, sexual violence and paedophilia under occultist trappings."

°°°°°

{1} Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

{2} https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

{3} https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel

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Original Aims Of The ONA Movement

Abstract

This text investigates the original aims of the modern Occult movement the ONA (Order of Nine Angles) as described in the published writings of 'Anton Long' between 1989, the date of the publication of *Naos* typescripts, [1] and 1992, the date of the publication of the two volumes of *The Satanic Letters of Stephen Brown*. [2]

The authors suggest that those texts are primary sources in relation to the ONA, and that subsequent writings by Anton Long in two published compilations, one in 2012 (of 1135 pages) and the other (of 1460 pages) in 2015, provide insights into these aims.

For the purpose of this study several terms are specifically defined.

The term 'movement', as in the *Oxford English Dictionary*, refers to "a course or series of actions and endeavours on the part of a body of persons, moving or tending more or less continually toward some special end. Often with defining word prefixed." Hence, the *ONA movement*, with the endeavours the hermetic Seven Fold Way as detailed in the *Naos* typescripts, and the 'special end' the achievement of Adeptship.

The ONA movement is considered to be a modern esoteric or 'occult' philosophy where 'esoteric philosophy' in contrast to a conventional philosophy is one that describes, or seeks to describe, the hidden or inner - the esoteric (batin) as distinct from the exoteric (zahr) - nature (physis, φύσις) of Being and of beings including human beings. One axiom (or intuition) of many esoteric philosophies is that this inner nature can be re-presented by symbols or by various symbolisms and also by the relationships between symbols, as for example in alchemy, in the 11th century Arabic text Ghayat al-hakim, and in the ONA in the Septenary System and its system of correspondences.

Primary sources refer to the manuscripts, letters, texts, books, and other materials, by the founder of the ONA movement and the esoteric philosophy and praxes which describe or relate to that movement.

Hence, in the matter of the ONA secondary sources are (i) texts and material by self-proclaimed O9A adherents or 'members' or by those that others regard as adherents or as 'members'; and (ii) texts and material about the ONA by academics, journalists, policy groups, and other authors.

The Satanic Letters

As published in 1992 under the title *The Satanic Letters of Stephen Brown* the two volumes contain facsimiles of typewritten letters signed 'Stephen Brown' and sent, between 1990 and 1992, to various individuals including Michael Aquino, former confidant of Anton LaVey (real name Howard Stanton Levey) who in the 1960s founded the American based Church of Satan. The letters also contain two facsimiles of letters by Aquino to Stephen Brown in which Aquino uses the title 'High Priest of Set'.

In an interview in 2023 'Anton Long' [3] admitted using the pseudonym Stephen Brown, and while there has been much speculation regarding the identity of 'Anton Long' [4] we will refer to that author by that pseudonym.

The letters, despite their early date in the history of the ONA, despite their candid and informative nature and despite their author being Anton Long, have received no attention from academics who in their articles on the ONA have, in one instance used texts "produced by the ONA and groups associated with it", [5] and in another instance used texts "by self-proclaimed O9A adherents" [6]. That is, they use secondary and not primary sources.

A reading of the letters reveals what the ONA as a movement was at the time the letters were written; what ONA Satanism meant and implied; what the place of such Satanism was in the ONA tradition; and what the aims, tactics, and the strategy of the ONA were.

Satanism

There is a move away from the 'satan' described in the *Naos* typescripts, which was as one of the pantheon of dark gods of the ONA tradition, [7] to Satanism as described by Anton Long with the following caveats:

> "[T]he ONA does not attempt to define what is or is not of the Left Hand Path and what is or is not Satanism (or even what Satan is) - each individual arrives at their own understanding via experience. Occassionally, [8] as I have mentioned, there may be the adoption of an adversarial role in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding." [9]
>
> "Satanism is a form, like any other - a 'container' constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene." [10]

In other letters it becomes clear what some of the exoteric 'containers' or outer forms of Satanism are or may be as they relate to individuals.

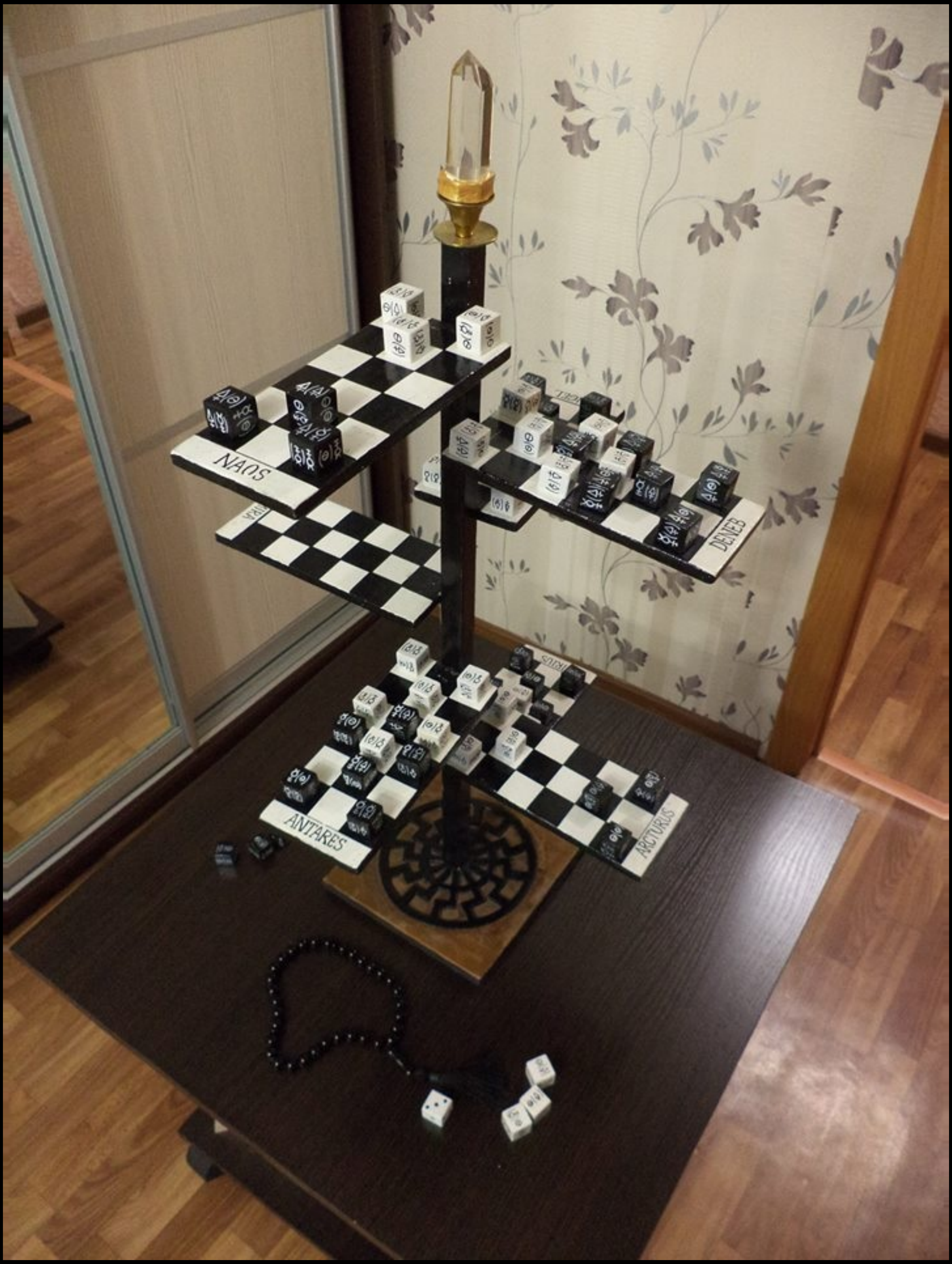
> "Personally, I see Satanism more as a way of living than as a religion: an attitude to life, and one which is ultimately personal, striving to ever more." [9]
>
> "[T]he fundamental aim of the way of Satanism is the achievement by the individual Satanist of a unique Destiny - i.e. fulfilling the potential of existence latent within [...] For all, however, the fulfilment of Destiny implies excellence - achievement in a specific field or fields." [11]
>
> "The common image of a Satanic 'Master' as someone possessing great wealth who dresses in a certain way (e.g. like Mephistopheles in an amateur production of Faust or like Mr. Lee in Dracula) is a fictional image. That some who call themselves Satanists ape this image, just shows their lack of understanding of genuine Satanism. A Satanist is a chameleon - someone who adapts and blends into their surroundings, for the most part. However, sometimes a Satanist (e.g. during the novice stage of development) may assume a certain 'role' or 'roles' (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience - e.g. in manipulating others; enjoying playing the 'role') - but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose." [11]

Furthermore, "Satanism, when understood correctly, is not solely about self advancement - it is also about using magickal and non-magickal forms/energies to produce changes within societies which incline toward the fulfilment of Satanic aims." [12] Anton Long is quite specific about such Aeonic forms, writing in the same letter that

> "although fascism as a creed had some links with the Nazarene Church, National-Socialism was, in essence, contradictory to Nazarene philosophy and ways of living. Most modern and authentic National-Socialist groups are anti-Nazarene (as witness Matt Koehl's 'New Order' in the US). But, essentially, the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals."

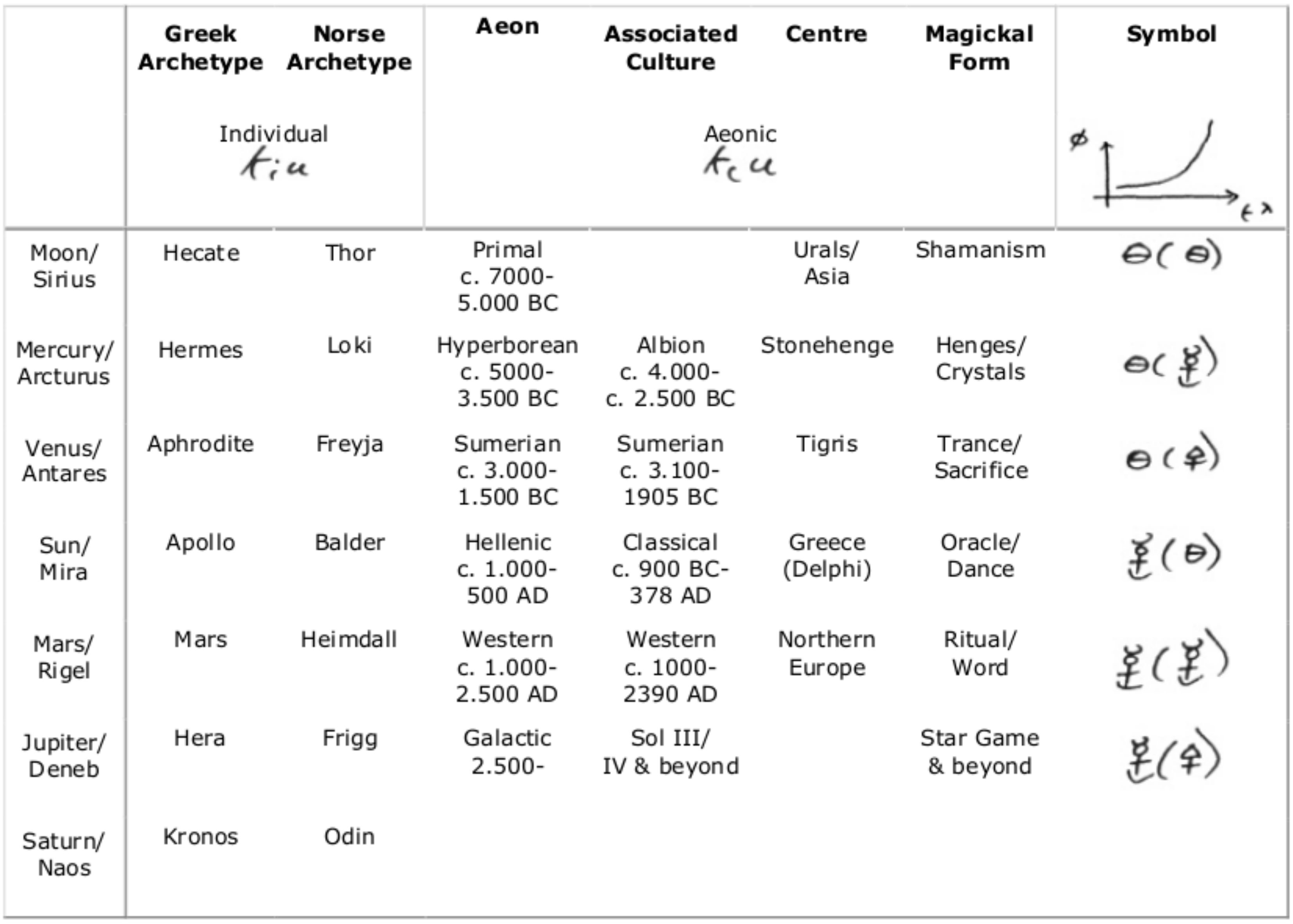
It could therefore be argued that the much vaunted 'neo-nazi' ONA was not propagating National Socialism for ideological reasons but as an Aeonic form to "produce changes within societies" and to manifest a particular way of living with this way of living, as Anton Long explained in numerous essay before 2012 and as suggested by his use of National-Socialism [13] instead of the conventional National Socialism, an intimation of the next Aeon, the sixth on the ONA list of Aeons, associated with Jupiter and the Magickal Form 'the star game'. [14]

The septenary Star Game, invented in the 1970s and appropriated by the ONA in the early 1980s, was claimed in the 1989 *Naos* compilation to contain "in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult," [1] with the pieces a combination of alchemical symbols and its seven boards named after astronomical stars. A particular piece, when moved across a board or to another board, is transformed into a different piece and for this reason the Star Game is said to represent part of an alchemical change or a process of transformation applicable to both individuals and Aeons. [1]



The Star Game

Aeons And The Star Game



	Greek Archetype	Norse Archetype	Aeon	Associated Culture	Centre	Magickal Form	Symbol
	Individual $k_i u$		Aeonic $k_c u$				
Moon/ Sirius	Hecate	Thor	Primal c. 7000- 5.000 BC		Urals/ Asia	Shamanism	
Mercury/ Arcturus	Hermes	Loki	Hyperborean c. 5000- 3.500 BC	Albion c. 4.000- c. 2.500 BC	Stonehenge	Henges/ Crystals	
Venus/ Antares	Aphrodite	Freyja	Sumerian c. 3.000- 1.500 BC	Sumerian c. 3.100- 1905 BC	Tigris	Trance/ Sacrifice	
Sun/ Mira	Apollo	Balder	Hellenic c. 1.000- 500 AD	Classical c. 900 BC- 378 AD	Greece (Delphi)	Oracle/ Dance	
Mars/ Rigel	Mars	Heimdall	Western c. 1.000- 2.500 AD	Western c. 1000- 2390 AD	Northern Europe	Ritual/ Word	
Jupiter/ Deneb	Hera	Frigg	Galactic 2.500-	Sol III/ IV & beyond		Star Game & beyond	
Saturn/ Naos	Kronos	Odin					

While the claim in *Naos* about TSG may be exaggerated, one commentator in relation to the above illustration surmised that:

> "What is particularly interesting is that the next Aeon is associated with Sol III, that is with the extra-terrestrial, the physical, planet Mars and a new human culture, rather than with the mythological Mars of ancient times or with an alchemical or astrological Mars.
>
> This implies the next Aeon involves, begins with, human settlements on Mars and which settlements develop their own culture two of which aspects might be (a) dispensing with dehumanizing human beings through assigning them to some manufactured wordful category, and/or (b) using wordless symbolism (such as the Star Game, and beyond) to communicate or to express what words cannot or fail to express." [15]

In the same text the author described an aspect of it in the following terms:

> "One feature of The Star Game (TSG) that is often overlooked but which is its most important feature, is that it develops an 'acausal thinking' (and an awareness of the acausal) devoid of words (denotata/categories) and is a purely noetic [16] and esoteric representation and experiencing of the Hebdomad and the hermetic quest, sans denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word.
>
> It is thus used, as explained in *Naos*, to represent both an individual and an Aeon. For such 'acausal thinking' is empathy achieved by means of the alchemical symbolism of the pieces and how those pieces are changed/transformed when moved, and how the seven boards are a septenary system which is symbolic (a) of the individual and of their hermetic anodos that is the Seven Fold Way and (b) of the seven Aeons of our human history." [16]

This mention of Aeons, of empathy, of the ONA hermetic anodos (ἄνοδος) which is the Seven Fold Way [17] returns us to the question of the next Aeon, its ethos, and National Socialism as a satanic form, and introduces the interesting question of empathy in the ONA tradition given that ONA tradition has been and is described in academic literature and elsewhere as satanic.

Empathy In ONA Tradition

The question of empathy in the ONA tradition was answered by Anton Long in a brief text dated 122 Year of Fayen (that is, 2011) and titled *Empathy in the Esoteric Tradition of the Order of Nine Angles* which was included in the 2015 compilation which contains several texts by Anton Long. [18]

After stating that empathy is important in the ONA tradition, he describes it as a natural human faculty providing a knowing of a-causality, of ourselves as a connexion to other living beings and to the Cosmos, with the cultivation of the faculty of empathy an essential part of the training of the initiate, an esoteric skill, with the three-month long Grade Ritual of Internal Adept providing the rudiments of that skill and the six-month version a mastery of that skill. The rite involves living in solitude in a wilderness area for such time-periods, [19] and that experience has shown the rite changes the individual and successfully cultivates the faculty of empathy.

In another text [20] Anton Long writes that empathy is one of the qualities that distinguishes a genuine Adept with the ONA emphasising that undertaking Grade Rituals such as Internal Adept is necessary since such experiences are unique to, and formative for, individuals.

Such a personal experience, such a 'knowing of a-causality', is the basis for what Anton Long describes in one of the *Satanic Letters* as 'Aeonic insight' and which is a knowledge and understanding

> "of the causes underlying historical change, and Aeonic Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims." [12]

An exoteric part of this strategy, for the ONA, was using the form of National Socialism as one of the training options for an External Adept, the grade before Internal Adept. That is, it was a personal, often difficult, learning experience, a time-limited (a year to eighteen months) 'insight role', based on the belief that advocating National Socialism in public in this era was an example of being a modern heretic, often hated and reviled, and, in some countries based on the reality that public support for National Socialism was illegal.

The esoteric part of the strategy was, however, more complicated.

ONA Strategy, Satanism, And National Socialism

One of the significant texts by Anton Long which places all of the above - Empathy, Satanism, National Socialism as a tactical form - into perspective is the one dated 122 yfayen and titled *Geneseos Caput Tertium: Our Particular Weirdness*. [21]

After a long preamble which explains the raison d'être of the ONA movement, it describes ONA strategy and tactics in detail, with the strategy divided into four phases in the first two of which the emphasis was (a) on ONA-type 'traditional Satanism' where the archetypal form here Satan, "propagated as both an adversarial individual praxis and as an acausal living entity"and (b) on what the author termed ONA 'heretical tradition' which included "the causal form" of National Socialism. These phases lasted from the inception of the ONA (c.1976) to c.119yf, that is 2008. [22]

Since this phase is apparently the current one and since what Anton Long writes is revealing and has been overlooked in the academic literature and by others, it seems apposite to quote

Anton Long's own words in *Geneseos Caput Tertium*:

> "The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine; (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.
>
> This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history."

There follows another revealing section titled *Esoteric Not Exoteric Action* in which Anton Long emphasizes that it is "individual pathei-mathos and/or an esoteric inner transformation" which are Aeonically significant with the changes caused or sought by "wars, revolutions, conflicts, idealism, kampf, the birth and death of empires/nations/States, and social and political ideas/programmes" generally do not last.

He goes on to state that the ONA is working on an "Aeonic timescale" and growing individual by recruited individual, and affirms that the ONA exists "to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus." [23]

Phase four (119 – c.157) is briefly described by Anton Long in *Presencing Azoth*, [24]

> "the main P3 task is to continue what we have been doing these past forty years, only without the 'outer show', the outer games, that I and a few others [...] have been putting on and playing in the world of the mundanes [25] as part of P2. In practical terms, this will mean – as indicated a few years ago (in respect of the inner ONA) – a 'return to the dark'..."

He ends by once again emphasizing that those in the ONA view their individual lives in the perspective of centuries, millennia, Aeons, which is why they plan not just for themselves, but for their family, their clan, and their descendants.

This mention by Anton Long of clans, and his previous mention of both clans and Vindex in the Geneseos Caput Tertium text, suggests that part of the long-term strategy may involve what has become known as the 'mythos of Vindex' in which, contrary to what many commentators seem to have assumed, National Socialism plays no part. [26], [27] For example, as mentioned in *Presencing Azoth*, a primary aim of the fourth phase is "the development of independent non-Caucasian nexions in other lands".

Another part, as Anton Long states "is our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy." Which would presumably require technological and industrial societies similar to those in existing nations who have or who have acquired the resources and developed the means to send crewed missions to the Moon and plans to send crewed missions to Mars; which societies are not based on clans and tribes and the 'return to the land' that apparently is embedded in the mythos of Vindex scenario.

One might thus conclude that Anton Long's ONA had and presumably have a flexible strategy, various tactical options, which would be consistent with Anton Long's practical approach: "What works, works. What does not work will be abandoned." [28]

The Training Of The Initiate

Despite all the texts about strategy and long-term goals, at the core of the ONA movement is the Seven Fold Way "to provide the character-building, evolutionary, experiences", [9] and by which "each individual developes their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal." [29]

For, as Anton Long described it in the *Satanic Letters*,

> "The way of the ONA is, however, quite different - we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self discovery." [9]
>
> "Adeptship is achieved, by each individual who gets that far - it is never a gift. Furthermore, the individual is for the most part alone - they rely on themselves, they have to rely on themselves, make their own mistakes, and learn from them." [31]

Insight Rôles

One aspect of the Seven Fold Way that has received much attention is the suggestion that an External Adept (the third stage of seven) undertake what is termed an Insight Rôle for between a year and eighteen months.

In one of the *Satanic Letters*, Anton Long wrote that

> "sometimes a Satanist (e.g. during the novice stage of development) may assume a certain 'role' or 'roles' (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience [...] but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose." [11]

in another letter he provided the context:

> "The traditions I inherited were really a mixture some ceremonial rituals (such as the Ceremony of Recalling), some legends regarding Albion, some beliefs concerning Baphomet as a dark goddess who was propitiated in former times by sacrifice, some methods (such as 'Insight Roles') used to develope Satanic character, and some ordeals, both practical and magickal, designed to test, to create skill, to provoke self-insight. All these I have made accessable, mostly without comment. I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful." [12, 32]

It was only years after those letters were written that suggested and specific Insight Rôles were published, and not by Anton Long. For instance in an undated, unsigned article - and thus a secondary source - where a suitable one for someone without any interest in politics or an inclination to violence, might be to "become involved with an extremist political organization (either of what is conventionally - non-esoterically - described as the extreme Left or the extreme Right), and aid that organization in practical ways." [33]

Various commentators, apparently ignoring or unaware of its conditional nature have offered this, and similar or more extreme suggestions in secondary sources, as evidence in support of the claim that the ONA is 'neo-nazi'. The conditional nature being one learning experience of an early stage of seven, limited to between twelve and eighteen months, and a suggestion or opinion by someone other than the founder of the ONA movement, that is, by a self-proclaimed or anonymous O9A adherent.

Adeptship And Beyond

The emphasis on Adeptship pervades the texts of Anton Long from the 1989 *Naos* texts to his last writings. [34] In *Naos*, he stressed that the Grade Ritual of Internal Adept [19] was the key to Adeptship:

> "It cannot be stressed too often that there are no shortcuts to genuine Adeptship: no easy way to wisdom. There is only living alone, isolated and in a simple way as above. The Grade Ritual creates in three months what fate has produced (and then only rarely) in two or three decades in a few fortunate individuals – it is a technique which distills the experience of thousands of years of evolutionary understanding, and makes Adeptship available to all."

Which rite, as mentioned above, can as the Star Game does, develop the faculty of empathy.

It is ONA Adepts, with their practical experience, their empathy and knowing of acausality and of Aeonic change developed through the ONA Seven Fold Way, who are essential to ONA strategy. These are, as Anton described in *Geneseos Caput Tertium* [35] "individuals for whom the source of authority is their own reasoned, personal, judgement" and who know that

> "An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathei-mathos of past millennia as well as of the past century or more, is that it is individual pathei-mathos and/or an esoteric inner transformation which gradually cause the most affective (the most long lasting, Aeonic) change." [35]

Conclusion

The view of the ONA movement by many researchers and 'policy groups' who rely, not on the writings of its founder but on texts produced by, and deeds done by, self-proclaimed O9A adherents and groups who associate themselves with or who are associated with it by others, has produced a somewhat two-dimensional image of the ONA as having a satanic and neo-nazi world-view which encourages hatred, extremism and violence.

What is uncovered through a study of texts by its founder is significantly different. It is of an esoteric philosophy with a long-term strategy which aims to (i) change individuals through challenges such as the solitary three or six month rite of Internal Adept and the Star Game, and (ii) over a long period of time (a century or more) and through such individual change to establish a new way or ways of living.

In one of his last writings the founder of the ONA wrote:

> "The wisdom acquired, the finding of lapis philosophicus during the penultimate stage of the Way, means two particular things, and always has done. (i) living in propria persona, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." [36]

Gelis Sangster et al
August 2025

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Notes

1. A rare 1992 printed edition of *Naos* is in The British Library, General Reference Collection RG.2021.a.13 (BNB GB9328754)

A 128-page facsimile of the 1989 typescripts is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

2. The Satanic Letters in facsimile: (i) https://archive.org/download/satanicletters-1/satanicletters-1.pdf and (ii) https://archive.org/download/satanicletters-2/satanicletters-2.pdf

A copy of volume I is in the British Library: The Satanic Letters of Stephen Brown, Shelf Mark RH.9.x.2052

3.

> Question: So you admit to using the 'nyms Thorold West and Stephen Brown.
> Answer: Yes, as I always have, when politely asked in private.
> Question: Only them?
> Answer: Cèrtainement.

Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

4. While 'the usual suspect' has always denied being 'Anton Long' it has been suggested that 'Anton Long' could be a pseudonym used by several different people, qv. Connell Monette in 2013, *Mysticism in the 21st Century*, Sirius Academic Press, p.92, and Daveed Gartenstein-Ross & Emelie Chace-Donahue in 2023 who wrote that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors." *The Order of Nine Angles: Cosmology, Practice & Movement*, https://doi.org/10.1080/1057610X.2023.2186737

5. *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065

6. *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737

7. *Naos And Satan*, https://archive.org/download/naos-and-satan/naos-and-satan.pdf

8. We have retained Anton Long's idiosyncratic spelling. In the *Archaic Spelling In O9A Esoteric Tradition* section of *O9A Esoteric Notes LXXVI* signed TWS and dated 2018 ev, the authors (presumably those of the TWS Nexion) explain that:

> Standardization of spelling in the English language is a relatively recent convention. For centuries after manuscripts such as Beowulf were written in Old English and for centuries after books were first printed in the English language copyists and authors continued to use different spelling of certain words.
>
> For instance from the 16th century (ev) until at least the 19th century (ev) the word now conventionally spelt Alchemy might be spelt Alchymie, alchymye, alkamye, alkemye, alkamy, and alkemie, among other variants, including a variant used in the 18th century in the US State of Virginia: achemy, qv. B. W. Green, *Word-book of Virginia Folk-Speech* published in 1899.
>
> For sly, mischievous, and esoteric reasons which those well acquainted with the O9A corpus will be aware of, in the 1970s (ev) "Anton Long" decided in certain circumstances to continue this tradition of individualistic spelling. For as often in O9A works there is an 'exoteric' meaning or intent, and an 'esoteric' meaning or intent.

Thus letters, communications or Order of Nine Angles texts might sometimes include what seemed to be, from the perspective of recent spelling convention, a 'spelling mistake'.

A case in point being the word "subserviance" – spelt in modern English subservience – which occurred in a letter to Michael Aquino, of the Temple of Set, dated 7th September 1990 ev and which letter along with others was publicly published two years later in *The Satanic Letters of Stephen Brown*. The relevant section of the letter is

> "We feel there can be no religious dogma about Satanism or the LHP: no subserviance to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship – a perspective and insight which derives mainly from practical experience, both magickal and personal."

The sly, mischievous - the exoteric - reason for this type of inclusion was to ascertain if it provoked a personal and/or a public reaction in the person reading it. A common reaction being along the lines of judgmentally dismissing what was written because "the author couldn't spell."

In the particular case of this letter to Aquino there was no public reaction, with Aquino either seeing through the ruse or dismissing the "mis-spelling" as a typo.

9. Letter to Aquino, 20th October 1990 ev, volume I

10. Letter to Lea, 23rd September 1990 ev, volume II

11. Letter to Milner, 14th March 1991 eh, volume I

12. Letter to Vera, 27th May 1992 eh, volume I

13. The use of the hyphenated form suggests the revisionist 'ethical National-Socialism' version distributed post-1998 under the Reichsfolk moniker.

In respect of the difference between honour and the ONA's kindred-honour, qv. the *Personal And Kindred Honour* section of TWS Nexion*, Tests, Logos, And The O9A Aural Code*, e-text, 2021.

14. The history and use of the game is described in *The Original Star Game*, https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

15. Rufus Malisius et al, J*ourney To Another World*, e-text, 2025

16. Noetic, from νόησις. The esoteric sense of the term is: existing in consciousness; contemplative; symbolically representative; intuitive understanding.

17. The Seven Fold Way (7FW) is described in the 1989 *Naos* compilation as Internal Magick, concerned with the development of the individual, and denoted by the Greek term Physis which

> "is divided into seven stages and these seven stages may be regarded as representing the varying degrees of insight attained. In terms of traditional magick, the stages represent Initiation, Second Degree Initiation, External Adept, Internal Adept, Master/Mistress (or High Priest/Priestess), Magus and Immortal. Each stage is associated with a sphere of the Septenary Tree of Wyrd.

As one commentated noted:

> "Physis is a clear use of the ancient Greek term φύσις, which term occurs frequently in the Pymander (also known as the Pœmandres) section of the ancient Greek text of the

> Corpus Hermeticum, dating from around the second century CE and first published in 1554 CE, and which Pymander discourse also describes, in some detail, a system of seven spheres; a journey, a quest – an anados, ἄνοδος – up through these spheres in order that the last stage, that of an immortal, may be achieved; and how the individual is changed in the process of journeying through the spheres.
>
> It therefore would seem difficult to disagree with the claim, made in *Naos* and other O9A texts of the same period, that the O9A's septenary system – with its seven-fold Tree of Wyrd – represents, at least in part, the 'genuine Western occult tradition', in contrast to the ten-fold Kabbalah based system used by the Hermetic Order of the Golden Dawn, by Aleister Crowley, and by all other, non-O9A, modern occultists, and which ten-fold Kabbalah based system is not only over a thousand years later than the Hellenic septenary system but employs Hebrew terminology in contrast to the Greek terminology of the earlier hermetic tradition." R. Parker, *The Physis Sorcery of Naos*, second revised edition, included in *Perusing The Seven Fold Way*, e-text, 2021.

18. The text is provided on pages 201-203 of *The Definitive Guide To The Order of Nine Angles: Theory and Praxises*, Seventh Edition; pdf compilation, 1460 pages, 2015. https://archive.org /download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

19. The rite is described in detail in Appendix One. The three-month rite and what is personally involved is described in *Diary Of An Internal Adept*, with the published version "a transcription of the handwritten journal of an Occult initiate written in the 1990s: an honest and revelatory narration of the three-month long O9A Grade Ritual of Internal Adept undertaken in the Outer Hebrides, and makes it evident that the anados (ἄνοδος) of the O9A Seven Fold Way is a personal, a difficult, and an essentially pagan, quest." https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

20. *Dark-Empathy, Adeptship, and The Seven-Fold Way of the ONA*, 121 Year of Fayen, pp. 174-175, *Definitive Guide*, op.cit.

In a footnote to the article, Dark-Empathy is described as "a specific (that is, esoteric) type of empathy – that which relates to and concerns acausal-knowing".

21. Given its relevance in understanding the ONA in terms of the writings of Anton Long it is included here, in full, as Appendix Two. The source of the text is pp. 366-372 of the *Definite Guide*, op.cit.

The title - Geneseos Caput Tertium - is usually taken to refer to the third part of the Genesis chapter of the Old Testament, but in a play on words Anton Long refers to the third phase of the evolution of the ONA.

22. The date for the beginning and end of phase 3 are taken from the 122 yfayen article *Presencing Azoth* which, in the *Definitive Guide* compilation, follows the *Geneseos Caput Tertium* one.

23. The ONA movement has their own definition of the term Lapis Philosophicus, which is:

> "As a term Lapis Philosophicus means the 'jewel of the alchemist', since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἢ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.
>
> It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι

> καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1
>
> Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε."
>
> Source:
>
> *The Final Texts*, https://www.scribd.com/document/898398924/The-Hebdomian-Way-Three-Final-Texts

24. *Presencing Azoth*, pp.370-372, *Definitive Guide*, op.cit.

25. According to ONA sources the term 'mundane' has been misunderstand by academics and others. In *Misunderstanding Occult Terminology Part One: Mundanes* the author writes

> "Esoterically, mundane-ness is defined as being under the influence of, or being in thrall to, or being addicted to, and/or believing in, and/or using as a means of understanding, causal abstractions. The distinction between the exoteric and esoteric meanings of a term or concept is an important aspect of esotericism, an aspect neglected by academics and others." https://archive.org/download/misunderstanding-occult-terms-part-one-v2a/misunderstanding-occult-terms-part-one-v2a.pdf

26. As the author of a comprehensive guide to the mythos of Vindex concluded, since the emphasis is on clans and tribes,

> "it logically implied not only the abandonment of politics as a means of changing existing societies but also the abandonment of National Socialism as a political weltanschauung. Thus [the creator of the mythos] wrote that:
>
> > the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."
>
> *Essays Regarding The Vindex Mythos*, Rachael Stirling, 2024, https://archive.org/download/vindex-mythos/vindex-mythos.pdf

Presumably, along with the State and politics, nations would also be replaced.

Also relevant in regard to the mythos and its implications is the text: *Vindex, Homo Hubris, And Authenticity*, Selann Ibotæ et allæ, 2024, https://www.scribd.com/document/743096782/Vindex-Homo-Hubris-And-Authenticity

27. In their text *The Order of Nine Angles: Cosmology, Practice & Movement,* [6] Daveed Gartenstein-Ross & Emelie Chace-Donahue express the view that Vindex is "analogous to the anti-Christ," while another sources describes Vindex as "ONA's messianic and apocalyptic figure who will avenge the defeat of Nazi Germany, destroy Magian forces, and establish a new galactic empire". Ariel Koch, *The ONA Network and the Transnationalization of Neo-Nazi-Satanism*, https://doi.org/10.1080/1057610X.2021.2024944

28. *Mysterium – Beyond The ONA*, pp.490-494 in the 1135-page pdf archive of the now defunct O9A website: *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

29. Letter to Aquino, 7th September 1990 ev, volume I

30. Letter to Stockton, 19th June 1991 eh, volume 1

31. Letter to Milner, 14th March 1991 eh, volume I

32. Anton Long's statement "I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful" summarizes, as the Satanic Letters suggest, his attitude toward his writings and thus to toward the ONA movement. As does his statement "What works, works. What does not work will be abandoned," from the text referenced in footnote 28.

33. p.183*, The Order of Nine Angles: Five-Dimensional Dark Sorcery,* op.cit.

34. Published under various titles including *Esoterikos – Final Words*, at https://lapisphilosophicus.wordpress.com/wp-content/uploads/2012/11/esoterikos-the-enigmatic-truth.pdf

35. qv. Appendix Two.

36. In a comment on this text, R. Parker in 2014 wrote:

> [A] rounerer is an eremite; an outwardly undistinguished someone who (i) wanders, with mystic intent and in accord with the O9A code, from place to place, either alone or with a trusted companion, perhaps very occasionally imparting some esoteric wisdom or seeking some new recruit, or who (ii) has retired to be away from the mundane world and who lives (sometimes but not always in a rural location) alone, or with a companion, or who dwells nearby rounwythian kin [...]
>
> In respect of Anton Long's use of the phrase *in propria persona*, I have mentioned elsewhere that "the term in propria persona has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone living 'in propria persona' would suggest something to the intelligentsia as [Anton Long's] quotation would.
>
> The quotation, and the source, included in Anton Long's text are
>
> "He wolde be in his owne persone, the example of our hole iourney." William Bonde [lector philosophiae] - The Pylgrimage of Perfection (1526 ce), i. sig. Dvi.

Source:
The Pagan Mysticism Of The O9A, pp.25-32 in the *Definitive Guide*, op.cit.

Appendix One
The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

Appendix Two

Geneseos Caput Tertium

One of the purposes of an esoteric group – a nexion – such as the Order of Nine Angles is to aid those associated with it or inspired by it to carry out particular tasks and functions; such as, via their own pathei mathos, discover wisdom (Lapis Philosophicus), develop their own weltanschauung, and thus in some manner contribute (knowingly, purposefully, unknowingly, or otherwise) to the sum total of human esoteric and exoteric pathei-mathos; which contribution may aid our conscious evolution as a species and may bring-into-being or aid the development of new ways of living, and which contribution may also be part of the necessary destructive and adversarial dialectic in respect of existing causal, human-manufactured, forms and dogma.

One means to aid such a discovering and contribution is and has been the structured, the methodical, the traditional, seven-fold way with its melding of exoteric and esoteric experiences. Another means is the more anarchic – unstructured – one which we now describe by the terms Drecc and Niner although as an individual or kindred adversarial basically exoteric praxis this means is just as old as the seven-fold way. Another of our means is that of the Rounwytha. Yet another is our mythos, and part of which mythos is a particular supra-personal vision; in other words, our Aeonic perspective and our affectual aim of some day as a species exploring and settling ourselves among the star-systems of our Galaxy.

However, our means are just our particular means. They are not the only ways whereby Lapis Philosophicus can be discovered and such contributions made.

But those means have been shown by experience – over many decades, and in two (albeit refined, developed) cases over centuries – to work, just as they manifest our particular weirdness, and thus what serves to distinguish us from other esoteric groups and from individuals who are, esoterically, working alone and following whatever tradition or none.

As an esoteric group – as a living ordered being, a nexion, presencing acausal O9A energies in the causal – we have a particular esoteric purpose, which in simple terms is to preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us. One part of this knowledge is that most people, en masse, have not significantly changed – in nature, in character – from what we as a species were thousands of years ago, despite the availability of the learning that thousands of years of pathei-mathos has provided us and despite the availability of certain esoteric techniques (ancient and otherwise) that can change our basic nature and thus move us toward wisdom and perhaps toward exploring and settling ourselves among the star-systems of our Galaxy.

All that really seems to have occurred is that we have become more adept at manipulating others via words and causal abstractions, more adept at unintentionally, unconsciously, deceiving ourselves or allowing ourselves to be deceived, more and more distracted by 'the external', and less and less interested in 'the internal transformation' that esoteric groups, certain wise individuals, and varying mythoi, could and sometimes did enable and have enabled in certain individuals, and which 'internal transformation' is an evolutionary leap for our species; a leap in terms of reason, insight, self-understanding, and the development of new faculties. In less esoteric, and more Jungian, terms the number of people progressing to individuation – and thus going beyond egoism – is still a small percentage, while the number going beyond individuation (and thus beyond Adeptship) to successfully emerge from The Abyss is minuscule, although naturally the number of people who delude themselves (and some others) that they have achieved both Adeptship, and beyond, has risen, especially in the last few decades.

Our esoteric purpose is of course predicated on what others may consider to be certain assumptions or beliefs but which we understand as the knowledge, and the esoteric insight, of the aforementioned accumulated esoteric and exoteric pathei-mathos, and which knowledge/insight inclines us to accept, for instance, the axioms that most human beings have the potential to consciously evolve, and that such a change is necessary, desirable, not only for ourselves as short-lived mortals but also in regard to the affectual aim of our species some day leaving this planet and which leaving by its nature will evolve us still further. This knowledge/insight also inclines us to suggest a particular strategy and certain tactics in order to aid such supra-personal changes.

Hence what has been termed our 'sinister dialectic'; hence the various phases of our strategy, and hence our Aeonic aims, one of which (the most immediate, in terms of the next decades and century) is to encourage new ways of living based on our 'Law of the New Aeon', our Code of Sinister/Kindred Honour; another of which (more long-term) is to encourage, especially via esoteric inner transformations and pathei-mathos, more and more evolved individuals for whom the source of authority is their own reasoned, personal, judgement; and another of which (more Aeonic) is to develop a particular and new culture which transcends 'national boundaries', all old aeon abstractions, and denotatum and thus enables us to use new esoteric languages rather than our current and limited exoteric language of words.

All of which aims quite naturally mean and necessitate the continuation of our particular esoteric group with its distinctive weirdness, albeit a weirdness subject to refinement and change.

Overview Of A Sinister Strategy

The first and second phases of our strategy were marked by the exoteric emphasis being on our form of Satanism, with the esoteric emphasis (part of which is our aural tradition) hidden and revealed only on a personal basis. The dating used in these phases was generally one of the following: ev, en, yf, eh.

These related directly to our heretical tradition – as in yf and thus the causal form of NS – and to our traditional Satanism, as in ev, en, eh. The archetypal form here is Satan, propagated as both an adversarial individual praxis and as an acausal living entity.

The third phase is marked by the exoteric emphasis being on the development and propagation of sinister forms, such as clans, tribes, dreccs and niners, with the esoteric emphasis openly propagated, expressed as this esoteric aspect is, for example, in the Rounwytha tradition and by the sorcery that is the melding of sinister-numinous within and external to the individual. The dating used in the third phase is Year of Fayen (sometimes abbreviated to yfayen) and this relates to the shift away from overt Satanism toward the archetypal form Baphomet, both as a Dark Goddess, and as the sinister-numinous, which can manifest: (1) in men via the development of skills/faculties such as esoteric-empathy, and (2) in women by the cultivation of the sinister feminine; (3) in mythoi by the development of (i) a more pagan approach centred around the Vindex archetype, and (ii) by aiding 'urban legends' featuring our group and extreme versions of our particular weirdness.

This third phase is also where, given the foundations already laid during the previous decades (as in, for example, now having a certain number of Internal Adepts), we can expand slowly, nefariously, in the traditional manner by the clandestine personal recruitment of suitable people, which in practice means those useful to us individually in our own lives, and potentially or actually useful to our Aeonic aims, and who also possess culture: that is, the four distinguishing marks which are (1) the instinct for disliking rottenness (an instinct toward personal honour), (2) reason, (3) a certain empathy, and (4) a familiarity with the accumulated pathei-mathos of the past few thousand years manifest as this pathei-mathos is in literature, Art, music, memoirs, myths/legends, and a certain knowledge of science and history.

Esoteric Not Exoteric Action

An important part of the knowledge, and the esoteric insight, of the accumulated esoteric and exoteric pathei-mathos of past millennia as well as of the past century or more, is that it is individual pathei-mathos and/or an esoteric inner transformation which gradually cause the most affective (the most long lasting, Aeonic) change. That is, that in Aeonic terms – over millennia – the outer development of individuals wrought or saught by wars, revolutions, conflicts, idealism, kampf, the birth and death of empires/nations/States, and social and political ideas/programmes, generally does not last. That there is a periodicity of us gradually losing much of whatever cultural accomplishments are achieved during those usually only centuries-long periods when there is a certain prosperity and a certain stability in a certain area or areas, with us en masse in those areas after 'the inevitable decline and fall' generally reverting back to type; that is, back to mundane/egoist/uncultured mode. Even mythoi and religions suffer such a decline and fall, although generally over somewhat longer periods, since they are prone to or require exegesis, with religions especially subject to periodic 'reformations' and 'counter-reformations', differing interpretations, as well as prone to the emergence of new sects who invariably insist they possess 'the truth'.

Esoterically, this periodicity is easy to understand, since all such things are either purely causal forms, mere mortal emanations, abstractions; or only possess a limited amount of acausal energy and thus – as in the case of most archetypes (and most mythoi and religions embody archetypes) – have a limited life-span among humans, usually far less than a thousand years after which they fade away or may be temporarily revived by appropriating or melding with the acausal energy of some other usually younger, more vigorous, archetype(s), mythos, or religion.

Naturally many in our era believe or assume that – with and because of our technology, our 'progress', our modern societies (and whatever) – this decline and fall will not happen to us, although anyone who has personal experiences of the harsh and brutal and everyday reality of the nature of various and multitudinous humans in various locales around the world (and who thus has acquired their own pathei-mathos) will know just how arrogant and/or naively idealistic such an optimistic belief/assumption is.

Hence, why we are an esoteric group – with an esoteric purpose and an Aeonic strategy and our own particular weirdness – which exists, is presenced in the causal, to aid those associated with us or inspired by us to carry out particular esoteric and exoteric tasks and functions such as their individual discovery of Lapis Philosophicus. For we seek to not only preserve, and add to, the knowledge and the understanding that both esoteric and exoteric individual pathei-mathos have bequeathed to us, but to manifest a new type of culture and O9A

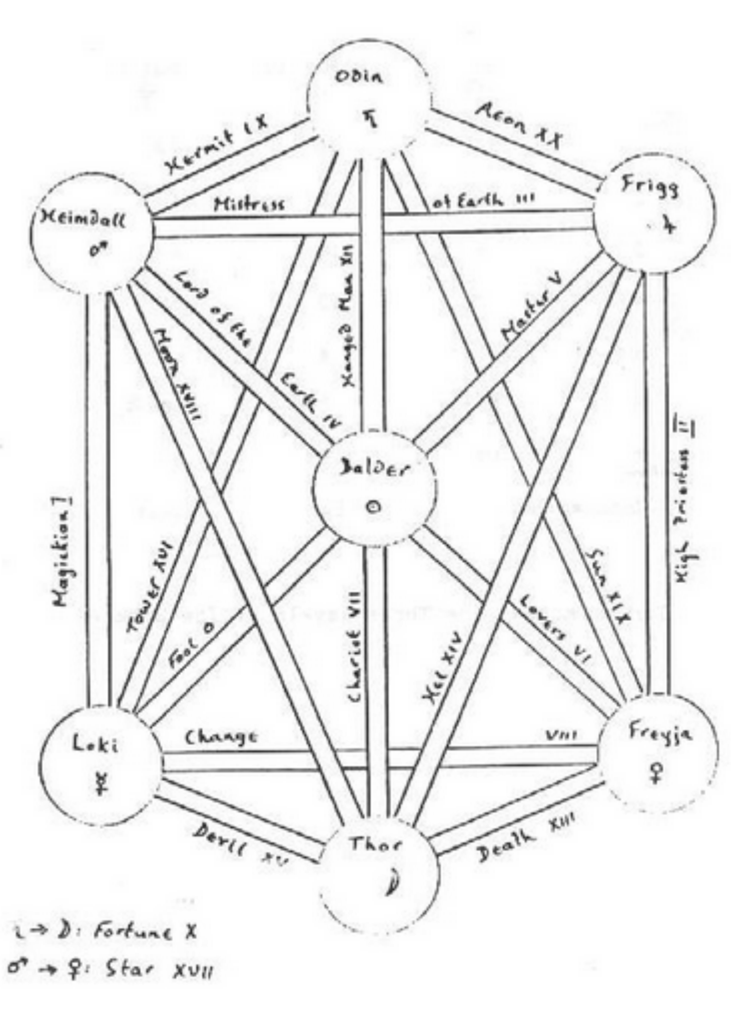
imbue it with such acausal energies that its archetypes/mythoi will enable, over an Aeonic timescale, a significant evolutionary change in our species, regardless of what occurs in the 'mundane world' in respect of such causal things as wars, revolutions, changes of government, and the decline and fall of nations and States. Which is why we are, in everything but name, a secret society within modern mundane societies; and a society slowly but surely, over decades, growing individual by recruited/assimilated individual.

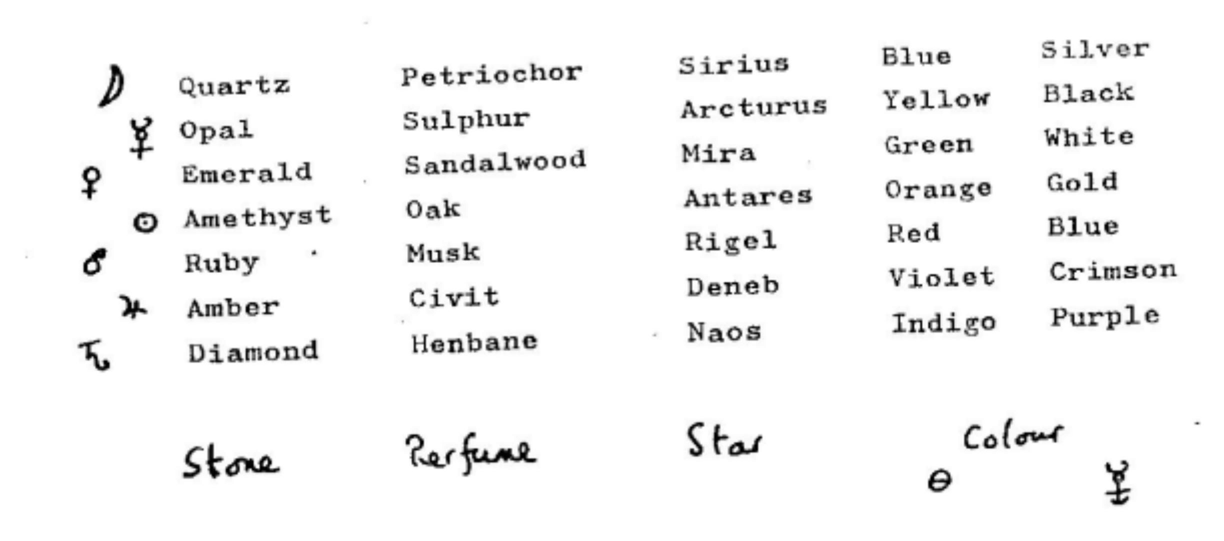
Anton Long
122 yfayen

This essay was circulated to the participants in advance of the Oxonia sunedrion in 122, and its contents led to a lively discussion following AL's talk/presentation, *Presencing Azoth: Phase Three 119 – c.157*, at that sunedrion.

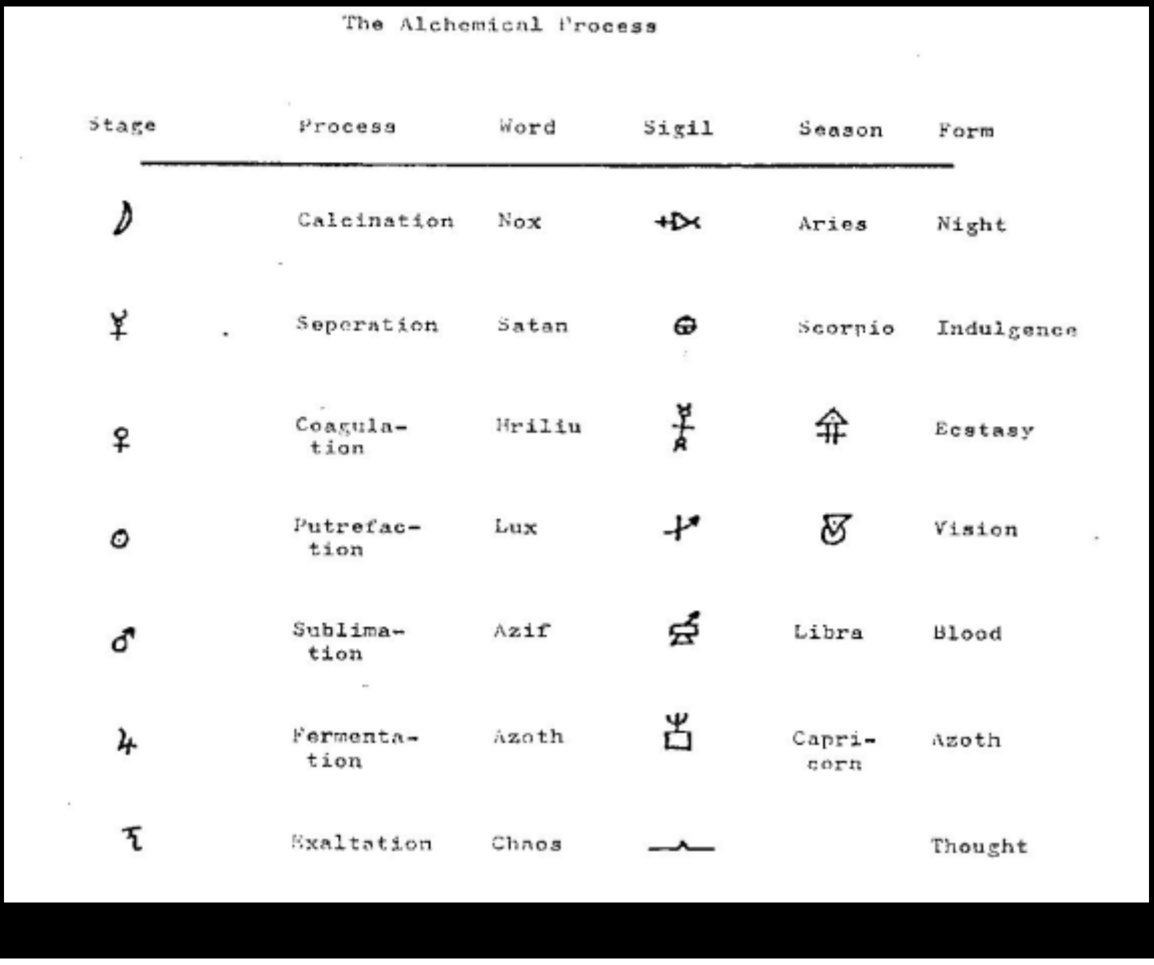
καὶ εἶπεν ὁ ὄφις τῇ γυναικί Οὐ θανάτῳ ἀποθανεῖσθε

Appendix Three
Some ONA Septenary Correspondences


Odin
♄
Frigg
♃
Heimdall
♂
Balder
☉
Loki
☿
Freyja
♀
Thor
☽
Hermit IX
Aeon XX
Mistress
of Earth III
Lord of the
Earth IV
Hanged Man XII
Moon XVIII
Master V
High Priestess II
Magician I
Tower XVI
Fool 0
Chariot VII
Hel XIV
Lovers VI
Sun XIX
Change
VIII
Devil XV
Death XIII
♃ → ☽: Fortune X
♂ → ♀: Star XVII

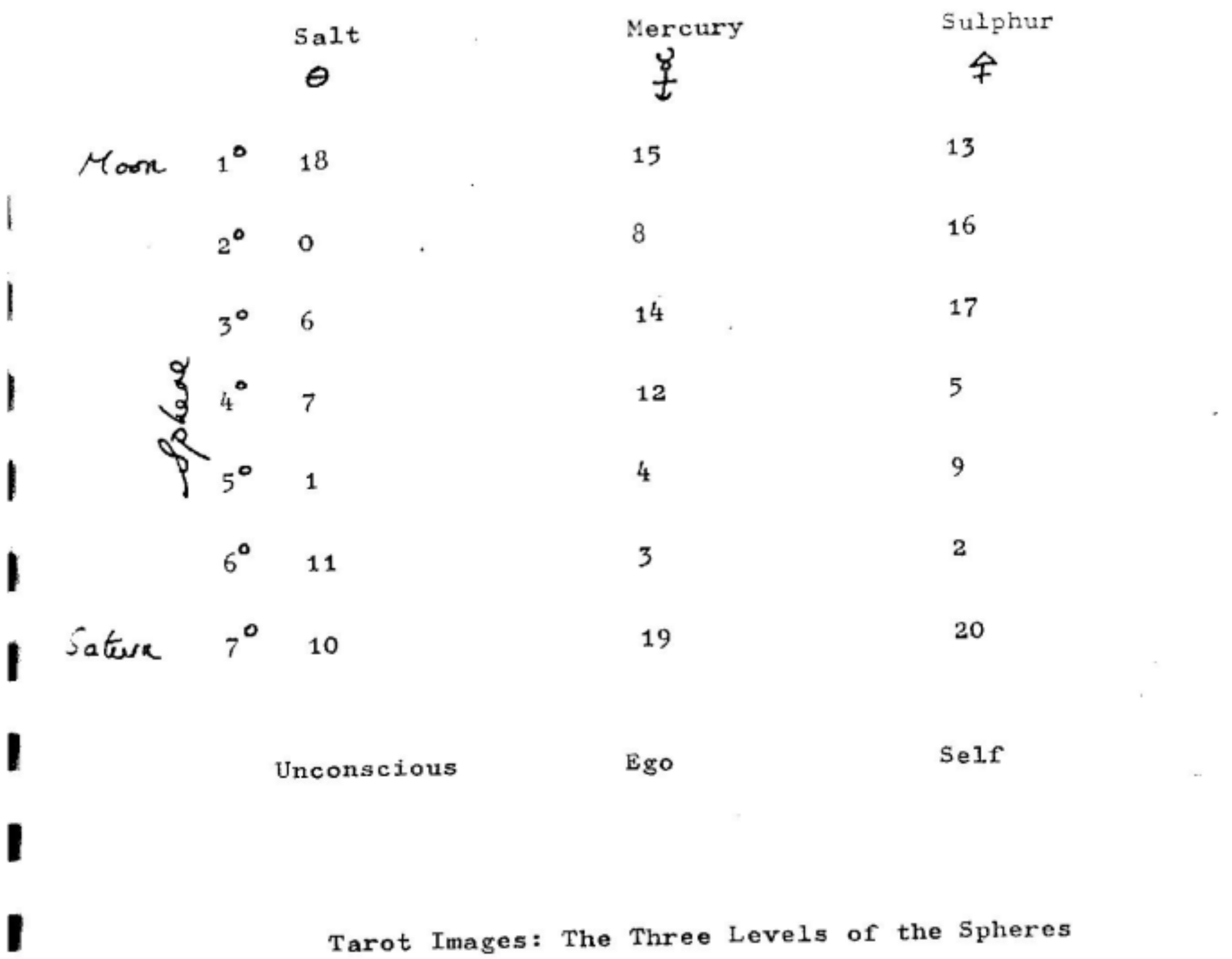


☽	Quartz	Petriochor	Sirius	Blue	Silver
☿	Opal	Sulphur	Arcturus	Yellow	Black
♀	Emerald	Sandalwood	Mira	Green	White
☉	Amethyst	Oak	Antares	Orange	Gold
♂	Ruby	Musk	Rigel	Red	Blue
♃	Amber	Civit	Deneb	Violet	Crimson
♄	Diamond	Henbane	Naos	Indigo	Purple
	Stone	Perfume	Star	Colour	
				⊖	☿



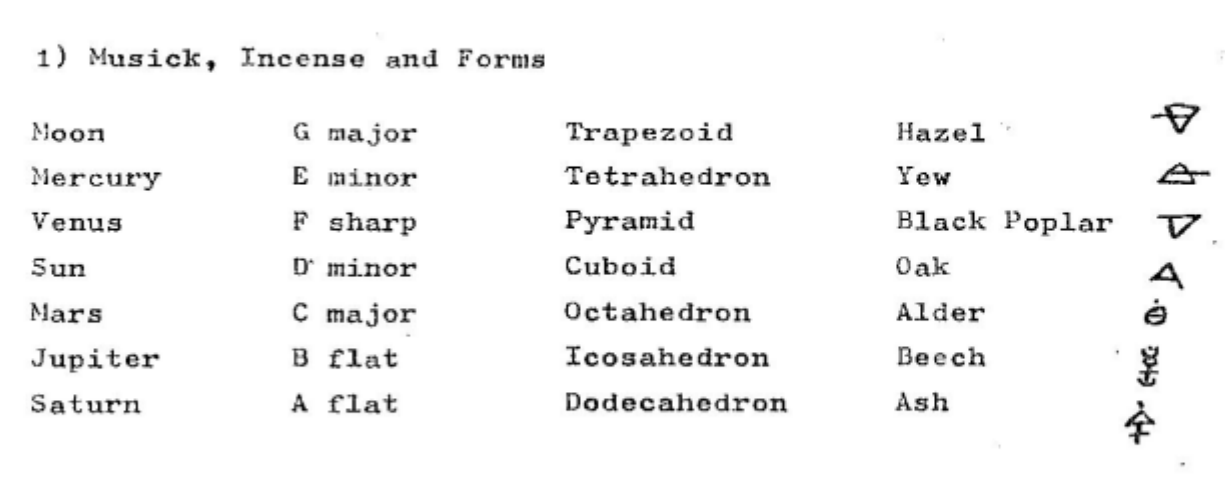
The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagulation	Hriliu			Ecstasy
☉	Putrefaction	Lux			Vision
♂	Sublimation	Azif		Libra	Blood
♃	Fermentation	Azoth		Capricorn	Azoth
♄	Exaltation	Chaos			Thought



		Salt 🜔	Mercury ☿	Sulphur 🜍
Moon	1°	18	15	13
	2°	0	8	16
	3°	6	14	17
Sphere	4°	7	12	5
	5°	1	4	9
	6°	11	3	2
Saturn	7°	10	19	20
		Unconscious	Ego	Self

Tarot Images: The Three Levels of the Spheres



1) Musick, Incense and Forms

Moon	G major	Trapezoid	Hazel	🜃
Mercury	E minor	Tetrahedron	Yew	🜁
Venus	F sharp	Pyramid	Black Poplar	🜄
Sun	D minor	Cuboid	Oak	🜂
Mars	C major	Octahedron	Alder	🜔
Jupiter	B flat	Icosahedron	Beech	☿
Saturn	A flat	Dodecahedron	Ash	🜍

Screenshots from Naos

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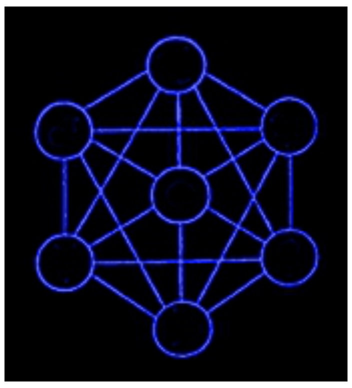
Julius Evola, The Seven Fold Way, And Hermeticism



Introduction

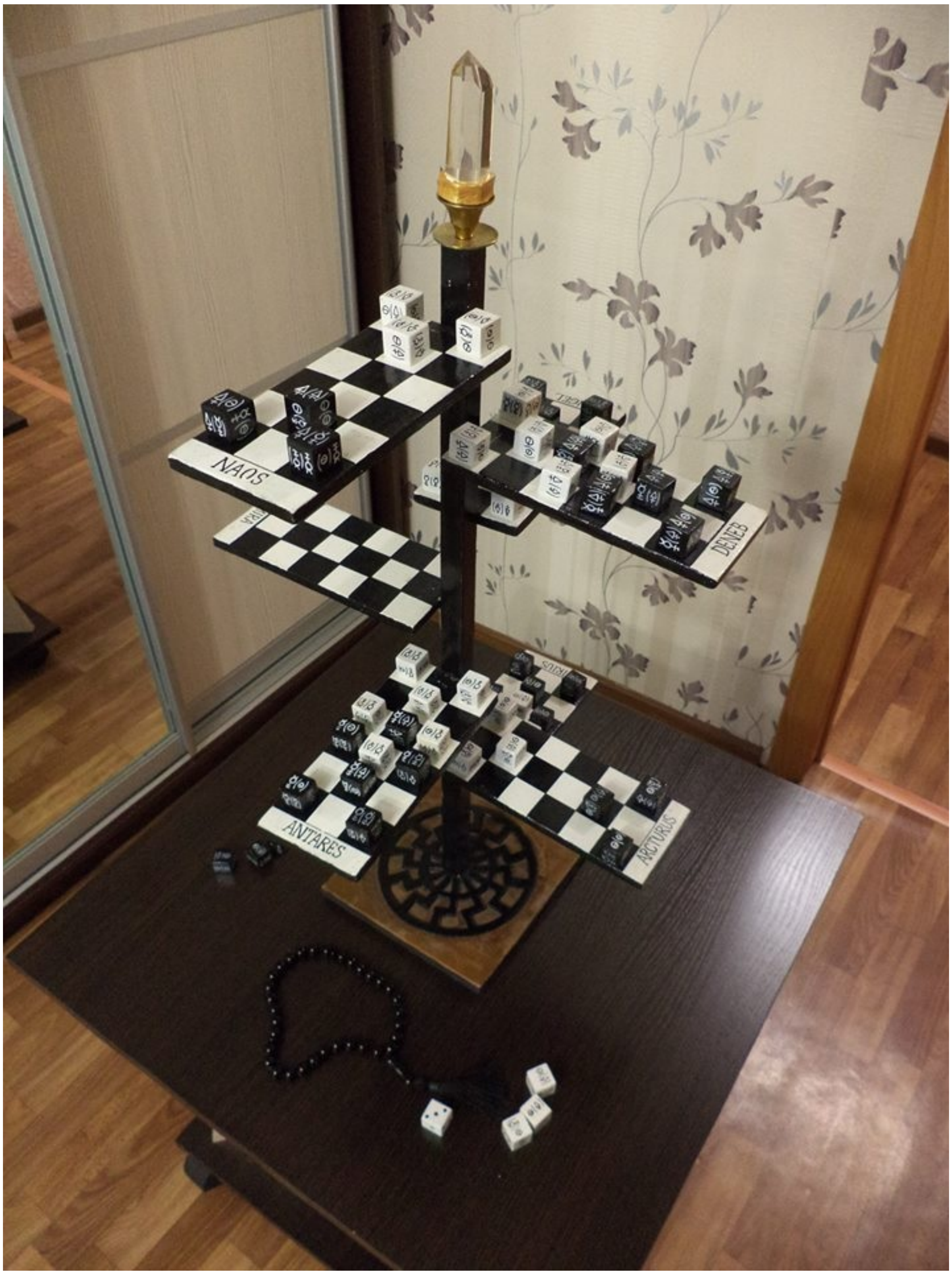
For decades, those associated with the esoteric tradition of the septenary system (ἑβδομάς) which forms an integral part of the Occult philosophy of the Longusian tradition {1} have maintained not only that their septenary system has ancient roots and is far older than the medieval Hebrew Kabbalah used by most other modern Western Occultists, but also that it is in essence a hermetic philosophy. As is our non-Longusian Hebdomian Way. {2}

An axiom of Greco-Roman (Hellenic) hermeticism is that the κόσμος is a reasoned order and has an ordered structure which human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of since as stated in a Latin version (Liber Hermetis de alchimia) of a commentary on the Arabic alchemical text al-Lawh al-Zumurrud, The Emerald Table, *quod est inferius est sicut quod est superius*, 'what is above is as what is below'. {3}

Which is why tractate II of the Corpus Hermeticum states that there is a "cosmic order on Earth: A cosmos of the divine body sent down as human beings," τὴν γῆν κοσμῆσαι κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον.

Hence also why the twenty-sixth chapter of the book *De Vita Coelitus Comparanda* by Marsilii Ficini (published in 1489 ev) has as its heading: *Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona*, 'How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned.'

Both the Longusian Seven Fold Way (7FW) and the Hebdomian Way are modern hermetic quests for Lapis Philosophicus {4} in which Myatt's The Star Game is a purely noetic and esoteric representation and experiencing of the Hebdomad and the hermetic quest, *sans* denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word. {5}



The Septenary Star Game {5}

Such links to ancient hermeticism - known for decades to Adepts of the Longusian tradition - are particularly obvious when the insights and understanding of Julius Evola as manifest in his *La tradizione ermetica* (The Hermetic Tradition) {6} are considered in the context of those two modern hermetic quests, The Star Game, and Myatt's translation of and commentary on tractates of the Corpus Hermeticum. {7}

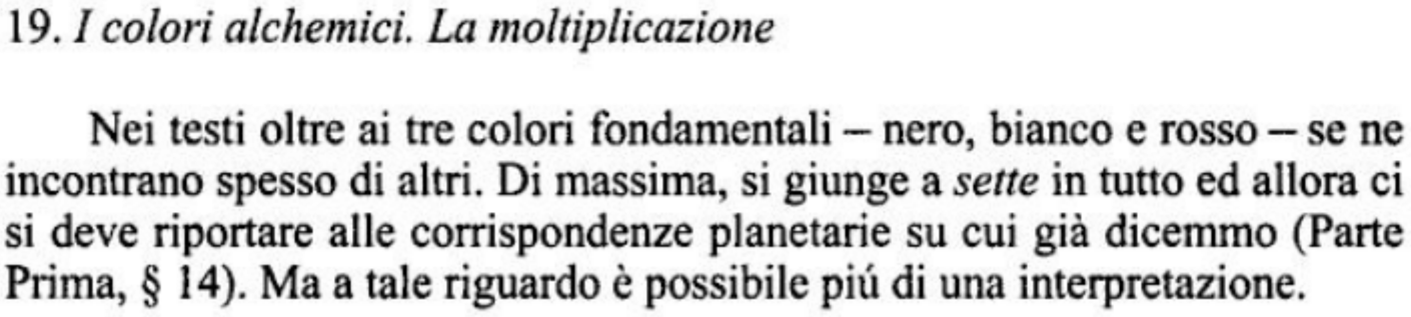
This essay is designed to hopefully inspire a few others to undertake their own research into hermeticism, Evola's *Hermetic Tradition,* and both the Longusian tradition and the non-Longusian Hebdomian Way devoid as this Hebdomian Way is of the Labyrinthos Mythologicus, the politics, the metaphysical complexities and the Occultism of the Longusian tradition, thus making that Way in our view a more accessible and practical manifestation of ancient hermeticism and the individual quest (ἄνοδος) for Lapis Philosophicus.

Seven Oxonians
New Moon in ♈
March 2022 ev

I: Evola And The Septenary

§ Evola wrote:

> "In addition to the three fundamental colors - black, white, and red - others are also found within the literature. Essentially there are seven in all, which brings us back to the planetary correspondences mentioned before (chapter 14), But as for their place in the Work more than one interpretation is possible." [p. 191 of English translation]



19. *I colori alchemici. La moltiplicazione*

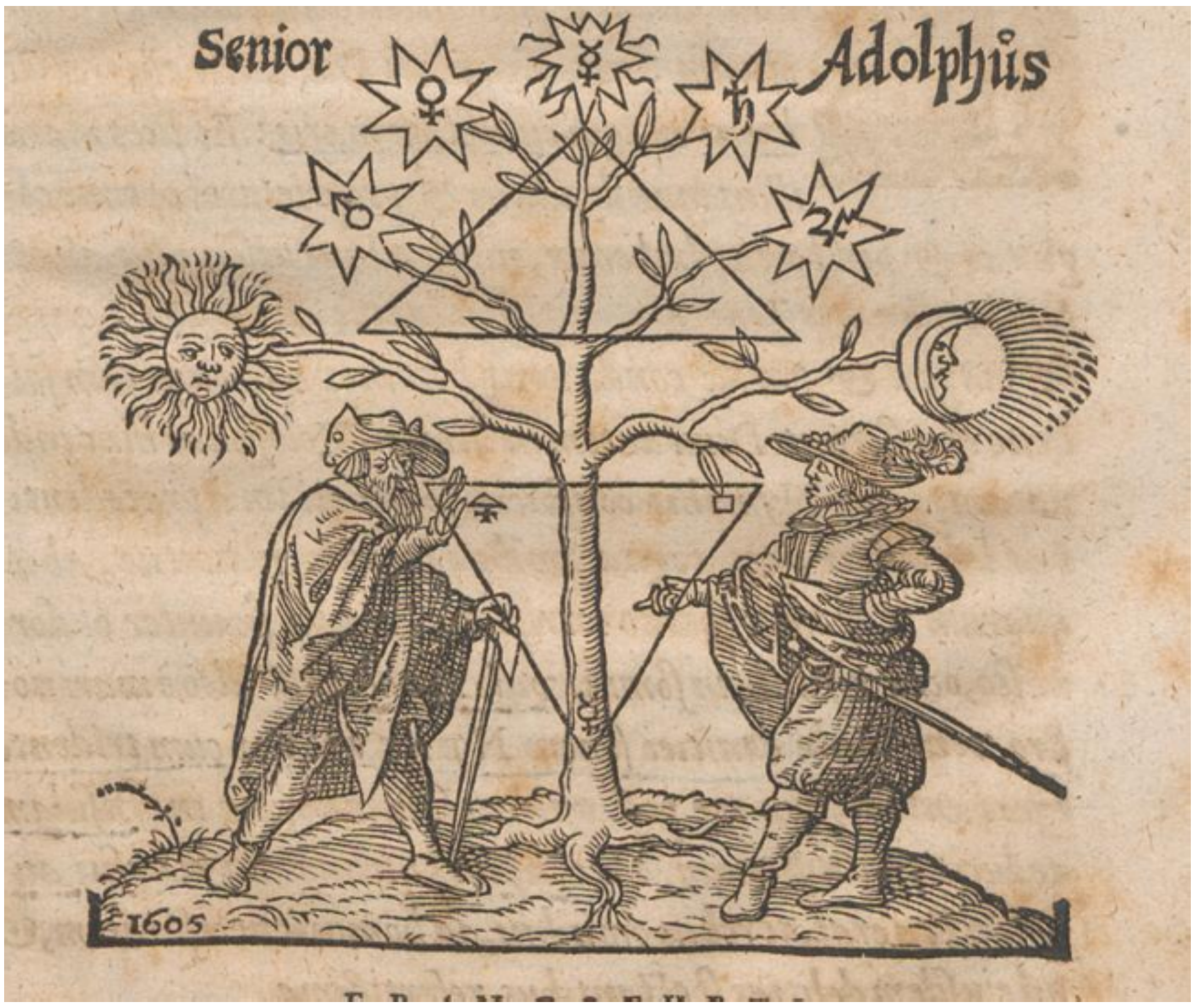
Nei testi oltre ai tre colori fondamentali – nero, bianco e rosso – se ne incontrano spesso di altri. Di massima, si giunge a *sette* in tutto ed allora ci si deve riportare alle corrispondenze planetarie su cui già dicemmo (Parte Prima, § 14). Ma a tale riguardo è possibile piú di una interpretazione.

p.171 of Italian edition

Comment:

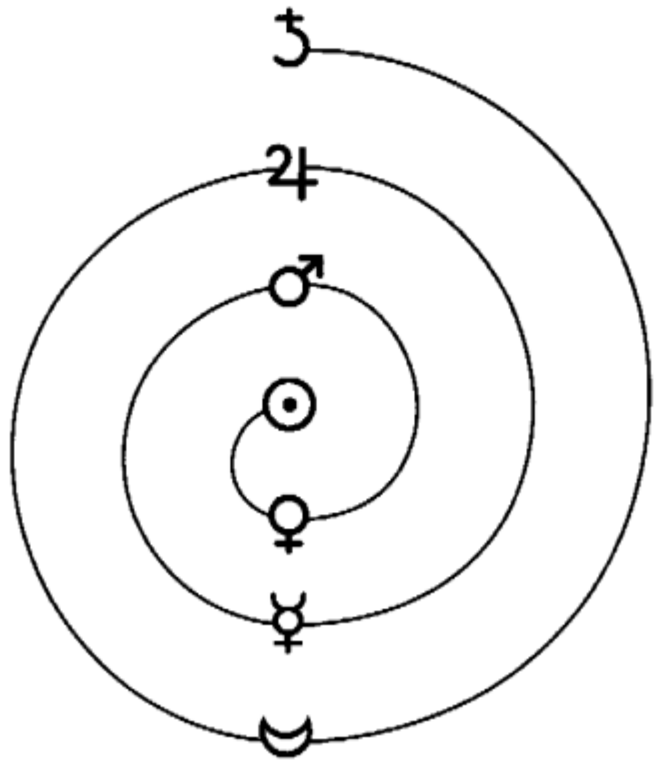
In our Hebdomian Way, the three colours relate to the three fundamental alchemical elements, mercury, salt, sulphur which are the three basic symbols of The Star Game {5} whose nine combinations over the seven boards are a symbolic and esoteric representation of Septenary System and the Hebdomad, *sans* both denotata and the dialectic of opposites, personal, psychic, and worldly which the individual quest (ἄνοδος) for Lapis Philosophicus was designed to transcend.

Both the Hebdomad and the Longusian 7FW are a particular arrangement/interpretation of the seven spheres named as they are after the seven classical planets, an arrangement given in an alchemical text published in 1613 as:



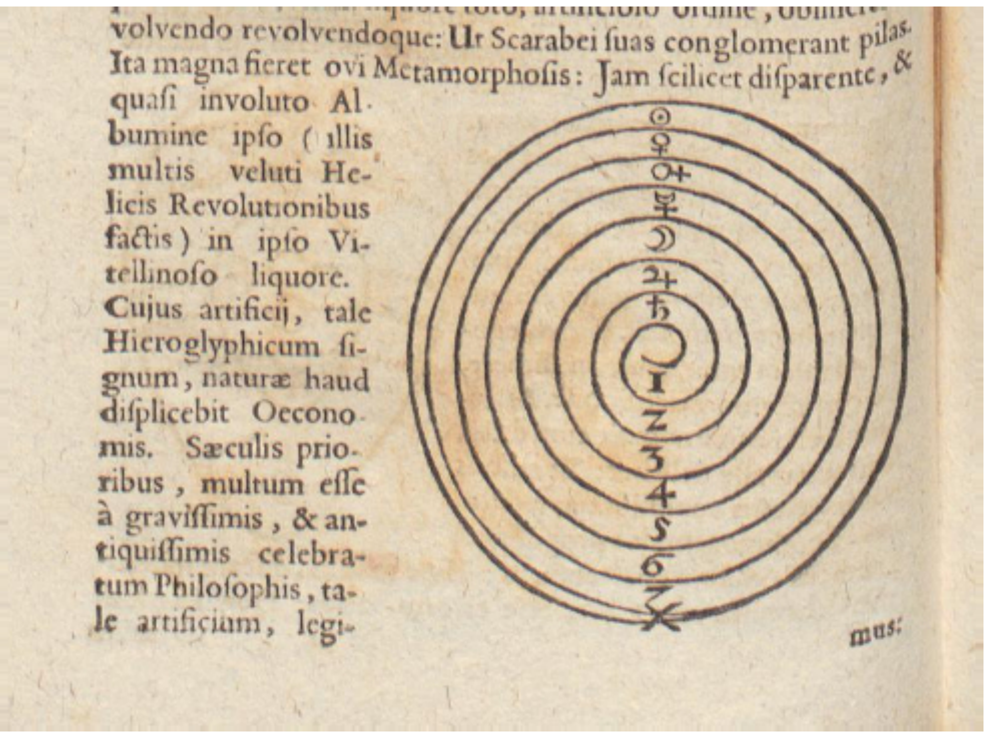
Azoth Sive Aureliae Occultae Philosophorum, 1613
Showing the three basic alchemical substances
(Sulphur, Salt, Mercury)

One arrangement given by Evola is:



page 173 of Italian edition
page 180 of translation

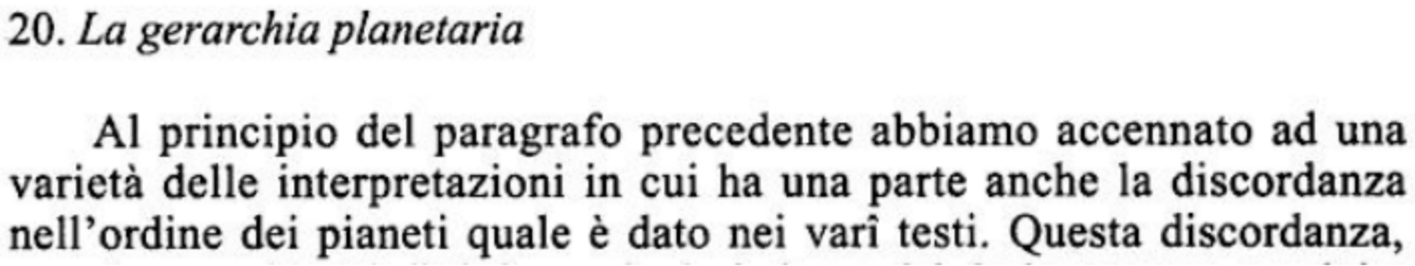
Which is reminiscent of the spiral illustrated by John Dee in his 1564 (ev) work Monas Hieroglyphica, where the order of the planets is different:


volvendo revolvendoque: Ut Scarabei ſuas conglomerant pilas. Ita magna fieret ovi Metamorphoſis: Jam ſcilicet diſparente, & quaſi involuto Albumine ipſo (illis multis veluti Helicis Revolutionibus factis) in ipſo Vitellinoſo liquore. Cujus artificij, tale Hieroglyphicum ſignum, naturæ haud diſplicebit Oeconomis. Sæculis prioribus, multum eſſe à graviſſimis, & antiquiſſimis celebratum Philoſophis, tale artificium, legimus:

illis multis veluti Helicis Revolutionibus

Regarding the differing arrangements, Evola wrote:

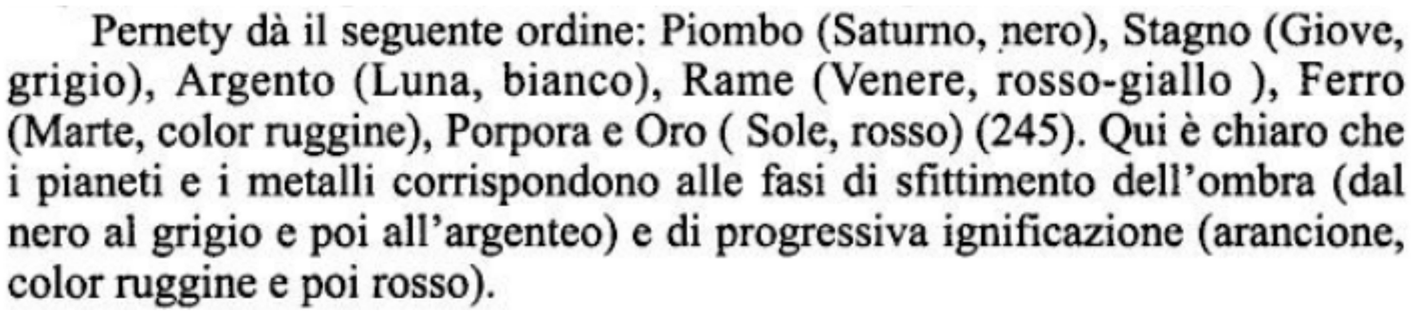
> At the beginning of the previous chapter we mentioned that there are different interpretations of the seven. These differences also have to do with part of the disagreement over the order of the planets as given in various texts [...]
>
> Pernety provides this order: Lead (Saturn, black), Tin (Jupiter, gray), Silver (Moon, white), Copper (Venus, reddish-yellow), Iron (Mars, rust), Purple, and Gold (Sun, red). Here it is clear that the planets and the metals correspond to the phases of the diminishing of the darkness (from black to gray to silver) and of progressive ignification (orange, rust, red)



20. *La gerarchia planetaria*

Al principio del paragrafo precedente abbiamo accennato ad una varietà delle interpretazioni in cui ha una parte anche la discordanza nell'ordine dei pianeti quale è dato nei varî testi. Questa discordanza,

[...]



Pernety dà il seguente ordine: Piombo (Saturno, nero), Stagno (Giove, grigio), Argento (Luna, bianco), Rame (Venere, rosso-giallo), Ferro (Marte, color ruggine), Porpora e Oro (Sole, rosso) (245). Qui è chiaro che i pianeti e i metalli corrispondono alle fasi di sfittimento dell'ombra (dal nero al grigio e poi all'argenteo) e di progressiva ignificazione (arancione, color ruggine e poi rosso).

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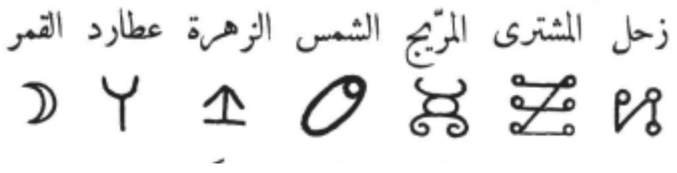
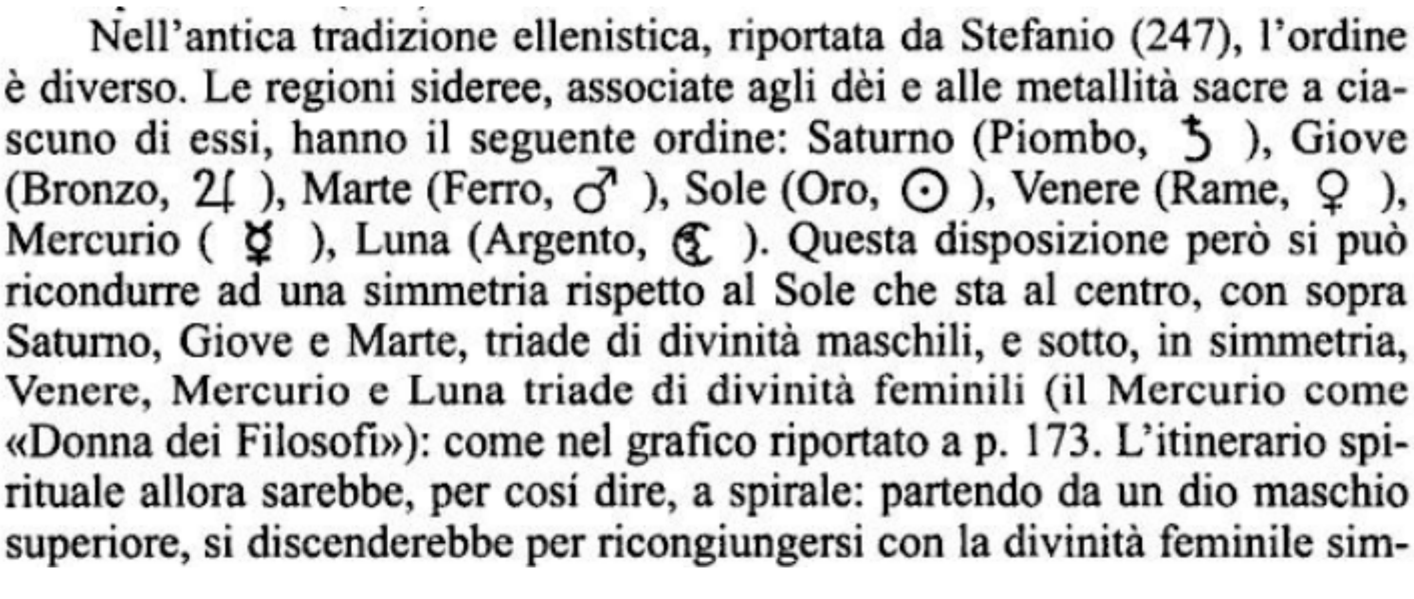
His reference (245) is to Antoine Joseph Pernety and is Fables. 1:73 which is *Les Fables égyptiennes et grecques dévoilées et réduites au même principe, avec une explication des hiéroglyphes et de la guerre de Troye* published in 1758 ev.

However, the oldest illustrated arrangement so far discovered is given in the Arabic text Ghayat al-hakim dating from c.1050 ev where the named spheres are in the order Moon-Mercury-Venus-Sun-Mars-Jupiter-Saturn,



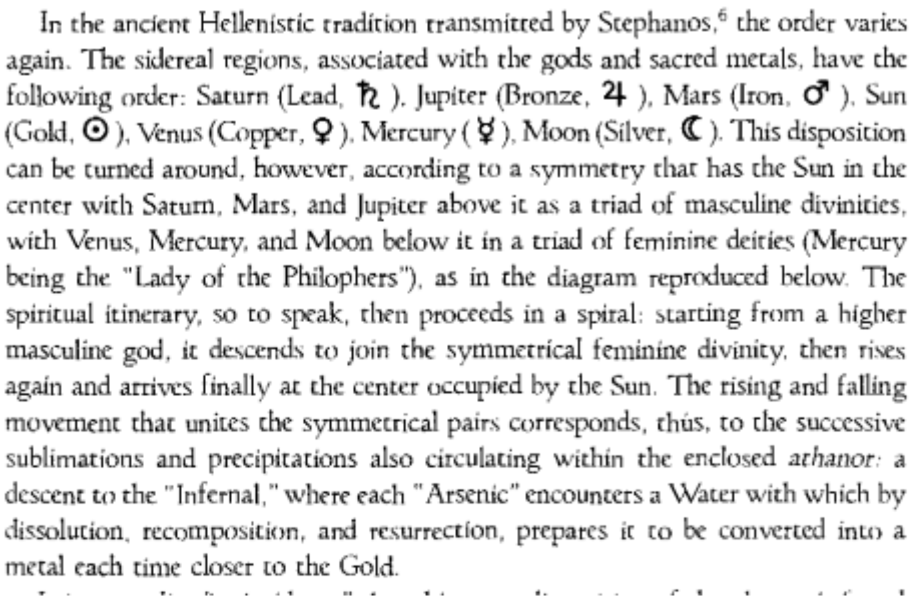
This older order is used both in the Longusian tradition and our Hebdomian Way, with Evola writing that it is mentioned by Stephanus Alexandreus (Στέφανος Αλεξανδρεύς) and is a Greco-Roman (Hellenic) tradition:

> "In the ancient Hellenistic tradition transmitted by Stephanos, the order varies again."



Nell'antica tradizione ellenistica, riportata da Stefanio (247), l'ordine è diverso. Le regioni sideree, associate agli dèi e alle metallità sacre a ciascuno di essi, hanno il seguente ordine: Saturno (Piombo, ♄), Giove (Bronzo, ♃), Marte (Ferro, ♂), Sole (Oro, ☉), Venere (Rame, ♀), Mercurio (☿), Luna (Argento, ☾). Questa disposizione però si può ricondurre ad una simmetria rispetto al Sole che sta al centro, con sopra Saturno, Giove e Marte, triade di divinità maschili, e sotto, in simmetria, Venere, Mercurio e Luna triade di divinità feminili (il Mercurio come «Donna dei Filosofi»): come nel grafico riportato a p. 173. L'itinerario spirituale allora sarebbe, per così dire, a spirale: partendo da un dio maschio superiore, si discenderebbe per ricongiungersi con la divinità feminile sim-

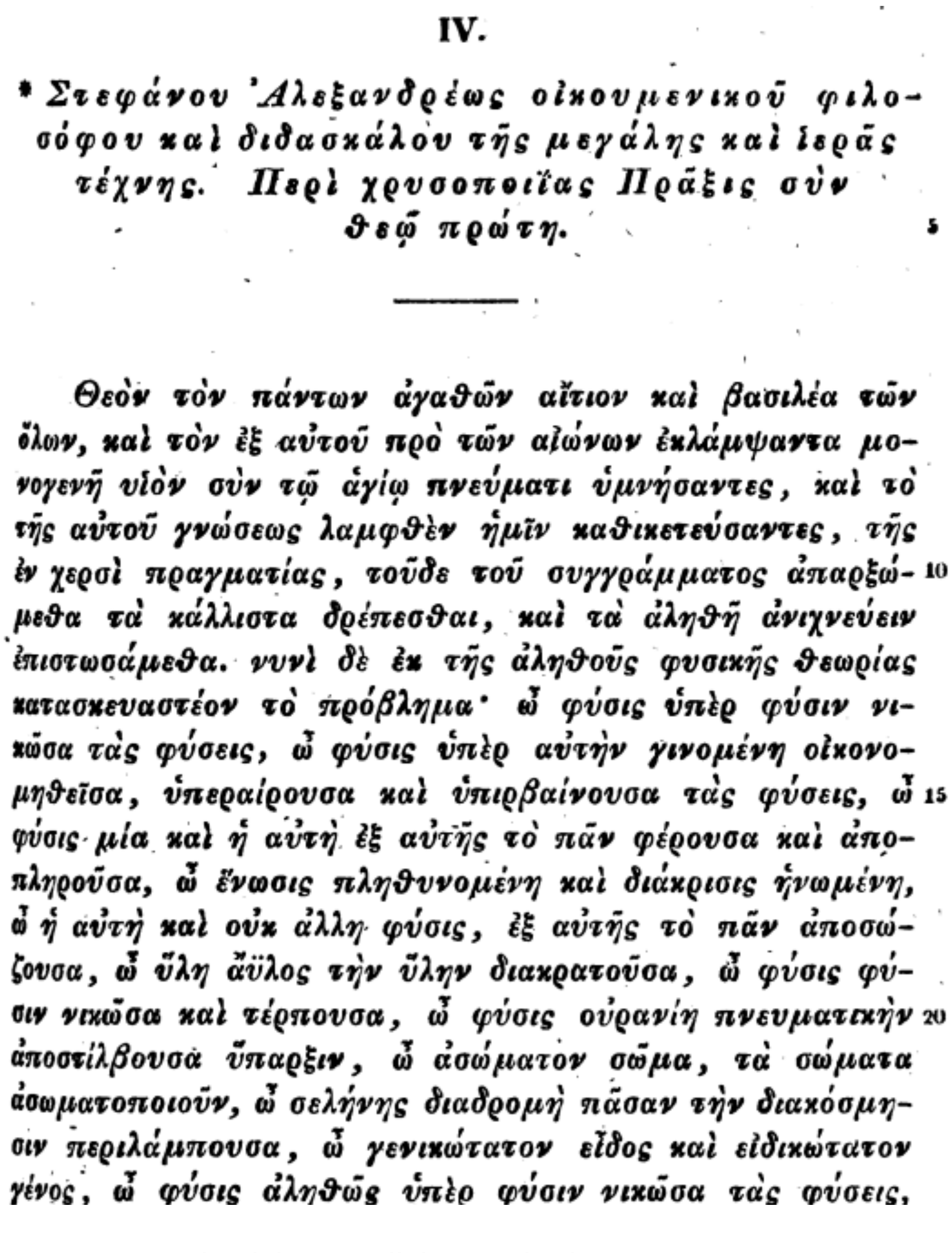
page 172 of Italian edition



In the ancient Hellenistic tradition transmitted by Stephanos,[6] the order varies again. The sidereal regions, associated with the gods and sacred metals, have the following order: Saturn (Lead, ♄), Jupiter (Bronze, ♃), Mars (Iron, ♂), Sun (Gold, ☉), Venus (Copper, ♀), Mercury (☿), Moon (Silver, ☾). This disposition can be turned around, however, according to a symmetry that has the Sun in the center with Saturn, Mars, and Jupiter above it as a triad of masculine divinities, with Venus, Mercury, and Moon below it in a triad of feminine deities (Mercury being the "Lady of the Philophers"), as in the diagram reproduced below. The spiritual itinerary, so to speak, then proceeds in a spiral: starting from a higher masculine god, it descends to join the symmetrical feminine divinity, then rises again and arrives finally at the center occupied by the Sun. The rising and falling movement that unites the symmetrical pairs corresponds, thus, to the successive sublimations and precipitations also circulating within the enclosed *athanor:* a descent to the "Infernal," where each "Arsenic" encounters a Water with which by dissolution, recomposition, and resurrection, prepares it to be converted into a metal each time closer to the Gold.

page 198 of translation

Evola's reference - #6 in the English translation, 247 in the Italian edition - is to Berthelot's introduction to *Collection Des Anciens Alchimistes Grecques* (1887) {8} which takes us to texts by Stephanus such as those published in Julius L. Ideler: *Physici et medici Graeci minores*, 2 volumes, 1841-2 from which this is an illustration:



IV.

* *Στεφάνου Ἀλεξανδρέως οἰκουμενικοῦ φιλοσόφου καὶ διδασκάλου τῆς μεγάλης καὶ ἱερᾶς τέχνης. Περὶ χρυσοποιΐας Πρᾶξις σὺν θεῷ πρώτη.*

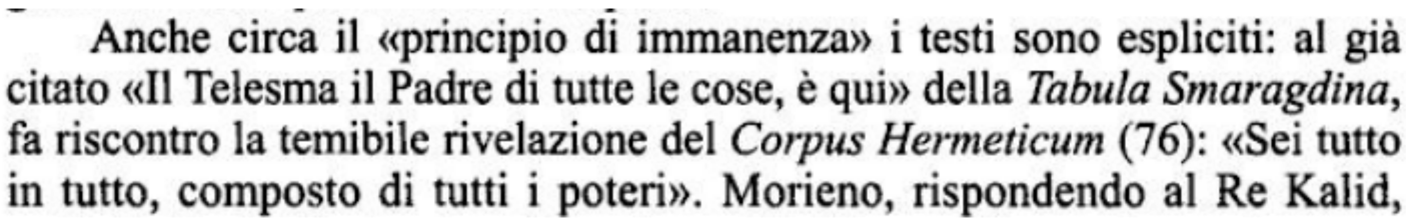
Θεὸν τὸν πάντων ἀγαθῶν αἴτιον καὶ βασιλέα τῶν ὅλων, καὶ τὸν ἐξ αὐτοῦ πρὸ τῶν αἰώνων ἐκλάμψαντα μονογενῆ υἱὸν σὺν τῷ ἁγίῳ πνεύματι ὑμνήσαντες, καὶ τὸ τῆς αὐτοῦ γνώσεως λαμφθὲν ἡμῖν καθικετεύσαντες, τῆς ἐν χερσὶ πραγματίας, τοῦδε τοῦ συγγράμματος ἀπαρξώμεθα τὰ κάλλιστα δρέπεσθαι, καὶ τὰ ἀληθῆ ἀνιχνεύειν ἐπιστωσάμεθα. νυνὶ δὲ ἐκ τῆς ἀληθοῦς φυσικῆς θεωρίας κατασκευαστέον τὸ πρόβλημα· ὦ φύσις ὑπὲρ φύσιν νικῶσα τὰς φύσεις, ὦ φύσις ὑπὲρ αὐτὴν γινομένη οἰκονομηθεῖσα, ὑπεραίρουσα καὶ ὑπιρβαίνουσα τὰς φύσεις, ὦ φύσις μία καὶ ἡ αὐτὴ ἐξ αὐτῆς τὸ πᾶν φέρουσα καὶ ἀποπληροῦσα, ὦ ἕνωσις πληθυνομένη καὶ διάκρισις ἡνωμένη, ὦ ἡ αὐτὴ καὶ οὐκ ἄλλη φύσις, ἐξ αὐτῆς τὸ πᾶν ἀποσώζουσα, ὦ ὕλη ἄϋλος τὴν ὕλην διακρατοῦσα, ὦ φύσις φύσιν νικῶσα καὶ τέρπουσα, ὦ φύσις οὐρανίη πνευματικὴν ἀποστίλβουσα ὕπαρξιν, ὦ ἀσώματον σῶμα, τὰ σώματα ἀσωματοποιοῦν, ὦ σελήνης διαδρομὴ πᾶσαν τὴν διακόσμησιν περιλάμπουσα, ὦ γενικώτατον εἶδος καὶ εἰδικώτατον γένος, ὦ φύσις ἀληθῶς ὑπὲρ φύσιν νικῶσα τὰς φύσεις,

Physici et medici Graeci minores, II, p.199

II: Corpus Hermeticum

§ Evola wrote:

> The Emerald Tablet's "Telesma, Father of all things" is complemented by the redoubtable revelation of the Corpus Hermeticum: "Thou art all in all, composed of all powers." 13, 2



Anche circa il «principio di immanenza» i testi sono espliciti: al già citato «Il Telesma il Padre di tutte le cose, è qui» della *Tabula Smaragdina*, fa riscontro la temibile rivelazione del *Corpus Hermeticum* (76): «Sei tutto in tutto, composto di tutti i poteri». Morieno, rispondendo al Re Kalid,

page 51 of Italian edition

However, Myatt {7} translates that Hermetic 'revelation' from tractate XIII, v.2 as follows:

> "Those begotten of theos are other than theos: young but entirely whole, mixion of all abilities."
>
> τὸ πᾶν ἐν παντί ἐκ πασῶν δυνάμεων συνεστώς

In his commentary Myatt writes:

> *entirely whole*. τὸ πᾶν ἐν παντί. A literal translation - "the all in all" - does not in its blandness (and the fact that "all in all" is a colloquialism) convey the meaning of the Greek, which considering what follows is suggestive of "entirely whole."
>
> *mixion of all abilities*. ἐκ πασῶν δυνάμεων συνεστώς. Mixion - a variant spelling of mixtion, meaning melded, compounded, combined, composed of - is most suitable for συνεστώς given the metaphysical matters discussed.

In regard to δύναμις as referring here to abilities, qv. Myatt's comment on ἀνακαθαιρό μενος ταῖς τοῦ θεοῦ δυνάμεσιν in v.8 of this tractate which he translates as "having refinement through the Cræfts of theos" writing in his commentary:

> Cræft - the older spelling, meaning, and pronunciation of craft - is, when so spelled, appropriate in reference to the use of δύναμις in this tractate, implying as it does, in an exoteric context, what the terms strength/power/force denote, while implying in an esoteric context (as often in this tractate) a particular Arte, the application of particular abilities, skills, and knowledge, especially abilities, skills, and knowledge learned in the traditional manner from a master or from a mistress of the Arte or Arts in question. In this esoteric sense, theos is the Master Craftsman, with Palingenesis being a Cræft, an Arte, that can be taught and learned. A Cræft is thus - for an individual - an ability, a capability, while it can also be, in respect of others, influential.
>
> Thus, in this and other tractates the context can suggest alternatives such as 'influence' - qv. v. 9 in respect of the Alastoras, and tractate III:3 - or 'capability', qv. XI:3 and XII:20.
>
> The word cræft also has the advantage of implying the plural, such as in the expression "the Cræft of theos."

This hermetic distinction between esoteric and exoteric meaning runs through Myatt's translations of the Corpus Hermeticum and distinguishes them from all other translations, including those used by Evola. {9}

Hermeticism: A New Insight

The distinction between Myatt's translations and others is particularly apparent in tractate XIII, perhaps the most hermetic and enigmatic tractate, with Myatt's extensive commentary providing a new insight into the text and, together with his commentaries on other tractates, new and important insights into hermeticism in general. A few examples from tractate XIII will suffice to reveal how his understanding of hermeticism differs from that of others.

§ Myatt translates the beginning of tractate XIII as:

> [1] When, father, you in the Exoterica conversed about divinity your language was enigmatic and

obscure. There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.

Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me.

Trismegistus, I am unknowing of what source a mortal is begotten and from what sown.

[2] My son, noetic sapientia is in silence, with the sowing the genuinely noble.

Father, that is completely impenetrable. So, of whom dispersed?

Of, my son, the desire of theos.

Father, of what kind then the begotten? For I do not share in such a quidditas and such a perceiveration.

Those begotten of theos are other than theos: young but entirely whole, mixion of all abilities.

Father, you speak enigmatically to me, not in the language of a teacher to a pupil.

My son, this emanation is not taught; rather, it is presenced by and when the theos desires.

[3] Father, while you speak of what is impractical and forced, I on my part seek what is straightforward. Was I produced as a foreign son of the paternal emanation? Do not repine me, father: I am a rightful son. Relate - plainly - the way of palingenesis.

My son, what is there to say? All that can be told is this: I saw an unshaped vista, brought-into-being through the generosity of theos, of me setting forth to a deathless body, and now I am not that before because engendered by perceiveration.

This matter is not taught: not through that shaped part through which is seeing. Thus and for me there is no concern for the initial mixturous form. It is not as if I am biochrome and have tactility and definity: I am a stranger to them. You, my son, now observe me with your eyes and directly see my physicality and perceptible form. And yet, my son, I am now not understandable with those eyes.

[4] Father, you have stung the heart, causing no minor distraction, for I cannot now perceive myself.

Would that you, my son, would - while not asleep - go beyond yourself as those who sleepfully dream.

Inform me also of this: who is the essentiator of the Palingenesis?

Through the desire of theos: The Mortal One, child of theos.

1 1 Ἐν τοῖς Γενικοῖς, ὦ πάτερ, αἰνιγματωδῶς καὶ οὐ τηλαυγῶς ἔφρασας περὶ θειότητος διαλεγόμενος· οὐκ ἀπεκάλυψας, φάμενος μηδένα δύνασθαι σωθῆναι πρὸ τῆς παλιγγενεσίας· ἐμοῦ τε σοῦ ἱκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως, μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. τοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσίας <γένεσιν> παραδοῦναι προθέ μενος ἐκ φωνῆς ἢ κρυβήν· ἀγνοῶ, ὦ Τρισμέγιστε, ἐξ οἵας μήτρας ἄνθρωπος ἐγεννήθη, σπορᾶς δὲ ποίας.

2 Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν. Τίνος σπείραντος, ὦ πάτερ; τὸ γὰρ σύνολον ἀπορῶ. Τοῦ θελήματος τοῦ θεοῦ, ὦ τέκνον. Καὶ ποταπὸς ὁ γεννώμενος, ὦ

> πάτερ; ἄμοιρος γὰρ τῆς ἐν ἐμοὶ οὐσίας [καὶ τῆς νοητῆς]. Ἄλλος ἔσται ὁ γεννώμε νος θεοῦ θεὸς παῖς, τὸ πᾶν ἐν παντί, ἐκ πασῶν δυνάμεων συνεστώς. Αἴνιγμά μοι λέγεις, ὦ πάτερ, καὶ οὐχ ὡς πατὴρ υἱῷ διαλέγῃ. Τοῦτο τὸ γένος, ὦ τέκνον, οὐ διδάσκεται, ἀλλ´ ὅταν θέλῃ, ὑπὸ τοῦ θεοῦ ἀναμιμνήσκεται.
>
> 3 Ἀδύνατά μοι λέγεις, ὦ πάτερ, καὶ βεβιασμένα· ὅθεν πρὸς ταῦτα ὀρθῶς ἀντειπεῖν θέλω· ἀλλότριος υἱὸς πέφυκα τοῦ πατρικοῦ γένους· μὴ φθόνει μοι, πάτερ· γνήσιος υἱός εἰμι· διάφρασόν μοι τῆς παλιγγενεσίας τὸν τρόπον. Τί εἴπω, ὦ τέκνον; οὐκ ἔχω λέγειν, πλὴν τοῦτο· ὁρῶν τι ἐν ἐμοὶ ἄπλαστον θέαν γεγενημένην ἐξ ἐλέου θεοῦ, καὶ ἐμαυτὸν ἐξελήλυθα εἰς ἀθάνατον σῶμα, καί εἰμι νῦν οὐχ ὁ πρίν, ἀλλ´ ἐγεννήθην ἐν νῷ· τὸ πρᾶγμα τοῦτο οὐ διδάσκεται, οὐδὲ τῷ πλαστῷ τούτῳ στοιχείῳ, δι´ οὗ ἔστιν ἰδεῖν· διὸ καὶ ἠμέληταί μοι τὸ πρῶτον σύν θετον εἶδος· οὐκέτι κέχρῳσμαι καὶ ἁφὴν ἔχω καὶ μέτρον, ἀλλότριος δὲ τούτων εἰμί. νῦν ὁρᾷς με, ὦ τέκνον, ὀφθαλ μοῖς, ὅ τι δέ εἰμι οὐ κατανοεῖς ἀτενίζων σώματι καὶ ὁράσει. οὐκ ὀφθαλμοῖς τούτοις θεωροῦμαι νῦν, ὦ τέκ νον.
>
> 4 Εἰς μανίαν με οὐκ ὀλίγην καὶ οἴστρησιν φρενῶν ἐνέσεισας, ὦ πάτερ· ἐμαυτὸν γὰρ νῦν οὐχ ὁρῶ. Εἴθε, ὦ τέκνον, καὶ σὺ σεαυτὸν διεξελήλυθας, ὡς οἱ ἐν ὕπνῳ ὀνει ροπολούμενοι χωρὶς ὕπνου. Λέγε μοι καὶ τοῦτο· τίς ἐστι γενεσιουργὸς τῆς παλιγγενεσίας; Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ.

In regard to his use of the term Exoterica in v.1, Myatt writes in his commentary:

> *in the Exoterica*. Ἐν τοῖς γενικοῖς. Since the term γενικῶν λόγων occurs in tractate X it is reasonable to assume that γενικός here refers to the same thing although the meaning of the term is moot given that no details are provided in this tractate nor in tractate X, nor in Stobaeus (Excerpts, III, 1 and VI, 1) where the terms also occurs. While most translators have assumed that it refers to 'generic' things or 'generalities' and thus (by adding λόγοι) have opted for an expression such as 'General Discourses', and given that a transliteration - such as genikois or genikoi - is awkward, I have in respect of the γενικοὶ opted for exoterica (from the Latin via the Greek τὰ ἐξωτερικά) with the meaning of "exoteric treatises designed for or suitable to the generality of disciples or students," with the plausible suggestion thus being that there are exoteric Hermetic treatises and esoteric Hermetic treatises, with Reitzenstein describing these other treatises as διεξοδικοί λόγοι (R.A. Reitzenstein. *Poimandres*. Teubner, Leipzig. 1904. p.118) a distinction he also mentioned in his later work Die Hellenistischen Mysterien Religionen.

In regard to his translation of the last line of v.3, Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ as "Through the desire of theos: The Mortal One, child of theos" Myatt writes in his commentary:

> *The Mortal One, child of theo*s. Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ. In respect of ἄνθρωπος εἷς, literally, *Essentialist Mortal*. That is, the primatial, or 'archetypal', human being. In respect of Ὁ τοῦ θεοῦ παῖς, cf. v. 2: τοῦ θελήματος τοῦ θεοῦ...ὁ γεννώμε νος θεοῦ θεὸς παῖς, with παῖς not restricted to 'son' but implying the child - and hence the children, the youthful - of *the* theos, with the conventional translation here of 'son of god' imposing a particular meaning on the text and thus inviting as it may unwarranted comparisons with aspects of Christian theology.

§ In regard to his translation of v.4 he goes into even more detail:

> *Father, you have stung the heart, plunging me into no minor distraction, for I cannot now perceive myself*. Εἰς μανίαν με οὐκ ὀλίγην καὶ οἴστρησιν φρενῶν ἐνέσεισας, ὦ πάτερ· ἐμαυτὸν γὰρ νῦν οὐχ ὁρῶ.
>
> My translation is quite different from previous ones - such as Copenhaver's "you have driven me quite mad, father, and you have deranged my heart. Now I do not see myself" - for the following reasons.
>
> i) Does μανία, in the context of this particular tractate, equate to what the English terms 'mania' and 'madness' now denote, as for example - in the case of mania - in 'obsessive need or enthusiasm', 'mood disorder', and - in the case of madness - 'mental illness', psychosis, lack of restraint, uncontrollable fury, uncontrollable mental turmoil, or even in the colloquial sense of 'cool' or quirkily interesting?
>
> It is my considered opinion that it does not, but rather denotes what is suggested by Acts

26:24-25 especially given the use there of μαίνομαι,

> Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλῃ τῇ φωνῇ φησίν Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. ὁ δὲ Παῦλος Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.
>
> Speaking up for himself, Festus, in a very loud voice, said: "Paul, you are distracted. Your extensive learning has brought you to distraction." But Paul replied: "Noble Festus, I am not beside myself for the words I have spoken are restrained and truthful."

ii) In respect of οἴστρησιν I am rather reminded of the usage of οἴστρημα in Oedipus Tyrannus, 1318,

> οἴμοι μάλ᾽ αὖθις: οἷον εἰσέδυ μ᾽ ἅμα κέντρων τε τῶνδ᾽ οἴστρημα καὶ μνήμη κακῶν
>
> as do the stings of those goads, and the recalling of those troubles, pierce me

where the transitive senses of *goad* include "to cause annoyance or discomfort; to spur someone on, or 'to sting' or to prod someone to provoke them into responding."

Thus, with φρήν taken as a metaphor for the heart, one has the contextually apposite *stung the heart,* rather than completely out of context phrases such as "mind frenzy" or "mad".

iii) ἐμαυτὸν γὰρ νῦν οὐχ ὁρῶ. Not a literal 'cannot see' but rather 'cannot comprehend who or what I - as a being - am," as a consequence of what Hermes has just said about his own being. Hence, *I cannot now perceive myself*.

go beyond. In respect of διεξελήλυθας, not here implying to "pass through", or "come out" (of yourself) but "go - or pass - beyond" (yourself) as those sleepfully dreaming often in their dreams travel far beyond where they are sleeping.

essentiator. The entity, person, or divinity, who essentiates; that is, who is the genesis of, who is the essence of, and who gives being to - who 'authors' and who fashions - the Palingenesis. Which 16th century English word expresses the meaning here of the Greek term γενεσιουργός. Cf. δημιουργός - 'artisan' - in Poemandres 24.

*The Mortal One, child of theo*s. Ὁ τοῦ θεοῦ παῖς, ἄνθρωπος εἷς, θελήματι θεοῦ. In respect of ἄνθρωπος εἷς, literally, *Essentialist Mortal*. That is, the primatial, or 'archetypal', human being. In respect of Ὁ τοῦ θεοῦ παῖς, cf. v. 2: τοῦ θελήματος τοῦ θεοῦ...ὁ γεννώμε νος θεοῦ θεὸς παῖς, with παῖς not restricted to 'son' but implying the child - and hence the children, the youthful - of *the* theos, with the conventional translation here of 'son of god' imposing a particular meaning on the text and thus inviting as it may unwarranted comparisons with aspects of Christian theology.

Conclusion

It is clear from Evola's *La tradizione ermetica* and especially Myatt's translation of and learned commentary on tractates of the Corpus Hermeticum that ancient hermeticism has been somewhat misunderstood in modern times especially by Occultists who not only have ignored the Hellenic hebdomad - and the Septenary system of both Longusian esotericism and our Hebdomian Way - in favour of the distorted and much later Kabbalistic ten-fold Otz Chim, but who also have accepted a Christianized version of hermeticism.

Appendix

A Guide To The Hebdomian Way

The Hebdomian Way is a modern hermetic ἐπιστήμη (épistémé) - that is, a praxis with an associated esotericism - which embodies the hermetic quest by an individual for Lapis Philosophicus understood as the attainment of wisdom. {4}

The term Hebdomian is from the Greek ἑβδομάς (and thus the Latin hebdomad) which word occurs in the

Greek text of the Corpus Hermeticum, especially the Ποιμάνδρης (Poemander/Pymander) tractate.

The hermetic quest was described in terms of a journey, the progression, of seven stages: from the first, lower, sphere to the seventh, higher, sphere in the Ποιμάνδρης (Poemander/Pymander/Poemandres) tractate of the Corpus Hermeticum, written in Hellenistic Greek, and which dates from between c. 100 and 230 ev.

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.
>
> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." Poemandres, v. 25, translated by D. Myatt {7}

In the Hebdomian Way the seven stages are seven spheres anciently named and in the sequence Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, with each sphere associated with a pathei-mathos, πάθει μάθος, where by pathei-mathos in the context of the Hebdomian Way is meant a personal learning from or a personal discovery due to a particular and practical experience.

Thus the quest for Lapis Philosophicus involves seven practical learning experiences one of which, associated with the sphere of the Moon, can involve the study and use of Myatt's Star Game {5} since the Star Game is a purely noetic and esoteric representation and experiencing of the Hebdomad and the hermetic quest, *sans* denotata and thus takes the individual beyond the need for both a dialectic of opposites and the exegesis of the written word as for example manifest in the tractates of the Corpus Hermeticum and their varying interpretations/translations.

The seven practical tasks relate to the human traits described in v.25 of the Poemandres tractate, which traits in modern terms are:

° that vigour - enthusiasm - which grows and which fades
° those dishonourable machinations
° that eagerness which deceives
° the arrogance of authority over others
° profane insolence and reckless haste
° the bad inclinations occasioned by a comfortable life-style

The Seven Tasks

The tasks which follow have been found by experience to be effective in overcoming the above human traits through pathei-mathos. Most of the tasks involve some physical effort, with several also involving distancing one's self from the modern world and living in a more simple, and outdoor, way. The person undertaking these tasks is often referred to by the title Hebdomadary.

1. Moon Sphere.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {10} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenstic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful.

2. Mercury Sphere.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3. Venus Sphere.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4. Sun Sphere.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5. Mars Sphere.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6. Jupiter Sphere.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7. Saturn Sphere.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route. The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

Footnotes

{1} The term 'Longusian tradition' - Longusian from the Latin for "long" - refers to (i) the esoteric philosophy and praxises of the pseudonymous Anton Long promulgated between 1976 and 2011, and (ii) developments and variations of that esoteric philosophy by its adherents, and which tradition is manifest under the appellations 'Order of Nine Angles', ONA, and O9A. For an overview of that esotericism, refer to https://archive.org/download/o9a-boundaries-philosophy-v5_202111/o9a-boundaries-philosophy-v5.pdf

{2} A guide to the non-Longusion Hebdomian Way is provided in the Appendix, parts of which text are taken from: (i) *The Hebdomian Way*, https://archive.org/download/hebdomian-way-rs/hebdomian-way-rs.pdf and (ii) *The Historical Hebdomad*, https://sevenoxonians.files.wordpress.com/2021/11/the-historical-hebdomad-v1.pdf

{3} The Arabic title refers to a precious jewel - emerald - and recalls the meaning of Lapis in the alchemical term Lapis Philosophicus, qv. footnote {4}. Furthermore, Zumurrud is a female character in two of the stories from the Persian/Arabic tales known in the West as The Thousand And One Nights. She is from Samarkand with her full name being "emerald from Samarkand", زمرد سمرقندی

{4} Lapis Philosophicus refers to that which is sought by means of an individual hermetic (esoteric, alchemical) quest: which is Wisdom, whereby Wisdom is meant a balanced, rational, personal judgement and a particular knowledge of a paganus kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such manifestations of the μονάς.

As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in *The Histories*, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἣ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons,

> ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato:

> ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{5} The Star Game is described in *The Star Game And The Hebdomad*, https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

{6} *La tradizione ermetica*, Second Edition, Edizioni Mediterranee, 1996. ISBN 978-8827211595. Reprinted 2006.

English translation of Italian edition: *The Hermetic Tradition - Symbols and Teachings of the Royal Art.* 1995. ISBN 978-0892814510.

{7} *Corpus Hermeticum: Eight Tractates*, 2017. ISBN 978-1976452369

{8} Both volumes are available in facsimile: (i) http://gallica.bnf.fr/ark:/12148/bpt6k840802.pdf and (ii) http://gallica.bnf.fr/ark:/12148/bpt6k821758.pdf

{9} A comparison of Myatt's with other translations of the Hermetica is given in *A Review of Myatt's The Divine Pymander*, https://sevenoxonians.files.wordpress.com/2021/11/review-myatt-pymander.pdf

{10} Recommended translations with commentaries: (i) Copenhaver, *Hermetica*, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates,* 2017, ISBN 978-1976452369

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The Star Game And The Hebdomad
The Original Star Game

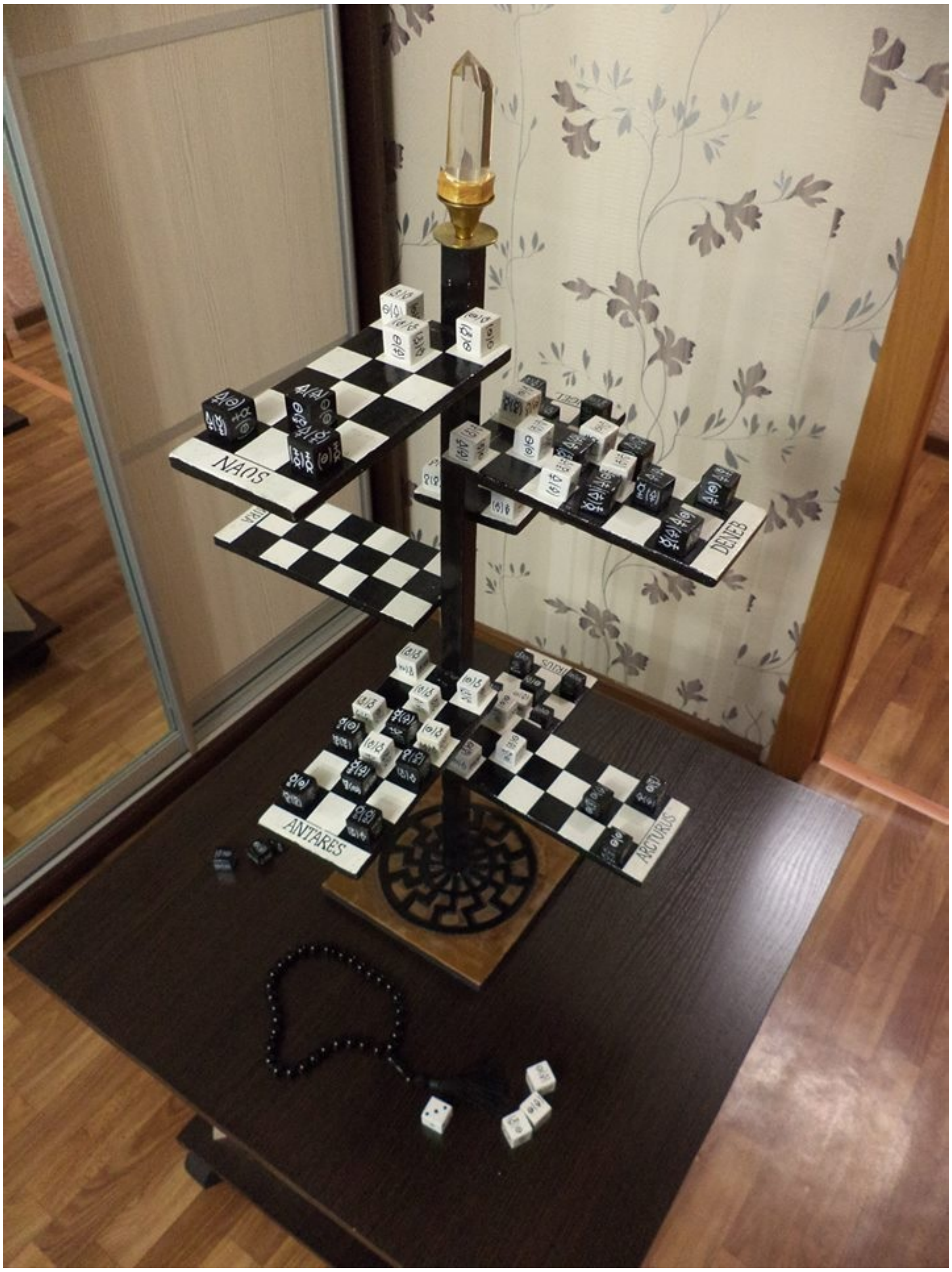


Image 1: The Original Star Game

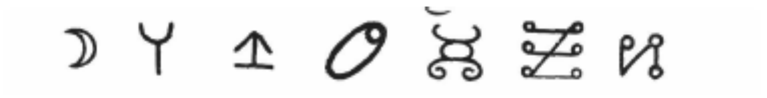
Preface

This essay will concentrate on the original 1975 Star Game, its hermetic origins and its significance as a challenging and alchemical game, and not on the later embellished so-called "advanced" version as described in the *Naos* manuscripts where the nine permutations of the three fundamental alchemical substances are regarded as the "Nine Angles" of O9A esotericism and where The Star Game with its multiple additional boards and pieces is used as a form of sorcery. {1}

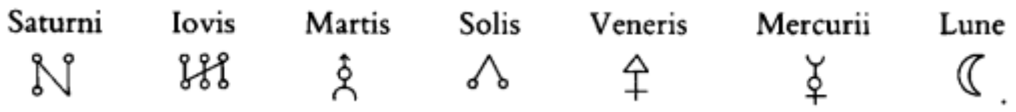
In our view that embellished version detracts from the metaphysical beauty of the original.

Introduction

The Star Game (TSG) is a three-dimensional seven-board game developed by David Myatt in 1975 and inspired by his reading of such works as Carl Jung's *Mysterium Coniunctionis*. {2} The seven boards represent the ancient hermetic septenary system, the hebdomad, as described in the Pymander tractate of the Corpus Hermeticum (c.200 ev) and also described in the later Arabic manuscript titled Ghayat al-hakim (c.1050 ev) where the hebdomad is associated with the seven classical planets - Moon, Mercury. Venus, Sun, Mars, Jupiter, Saturn - each of which is represented by a sigil as in the later Latin translations of Ghayat al-hakim circulated under the title Picatrix between c.1300 and c.1459 ev:

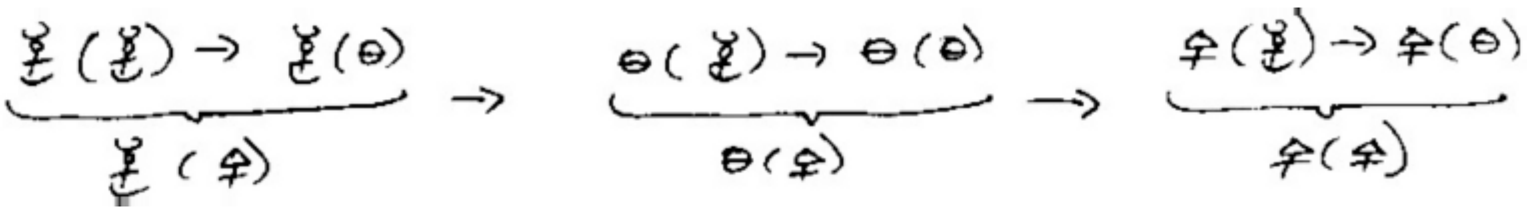


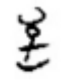
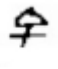
Ghayat al-hakim Planetary Sigils

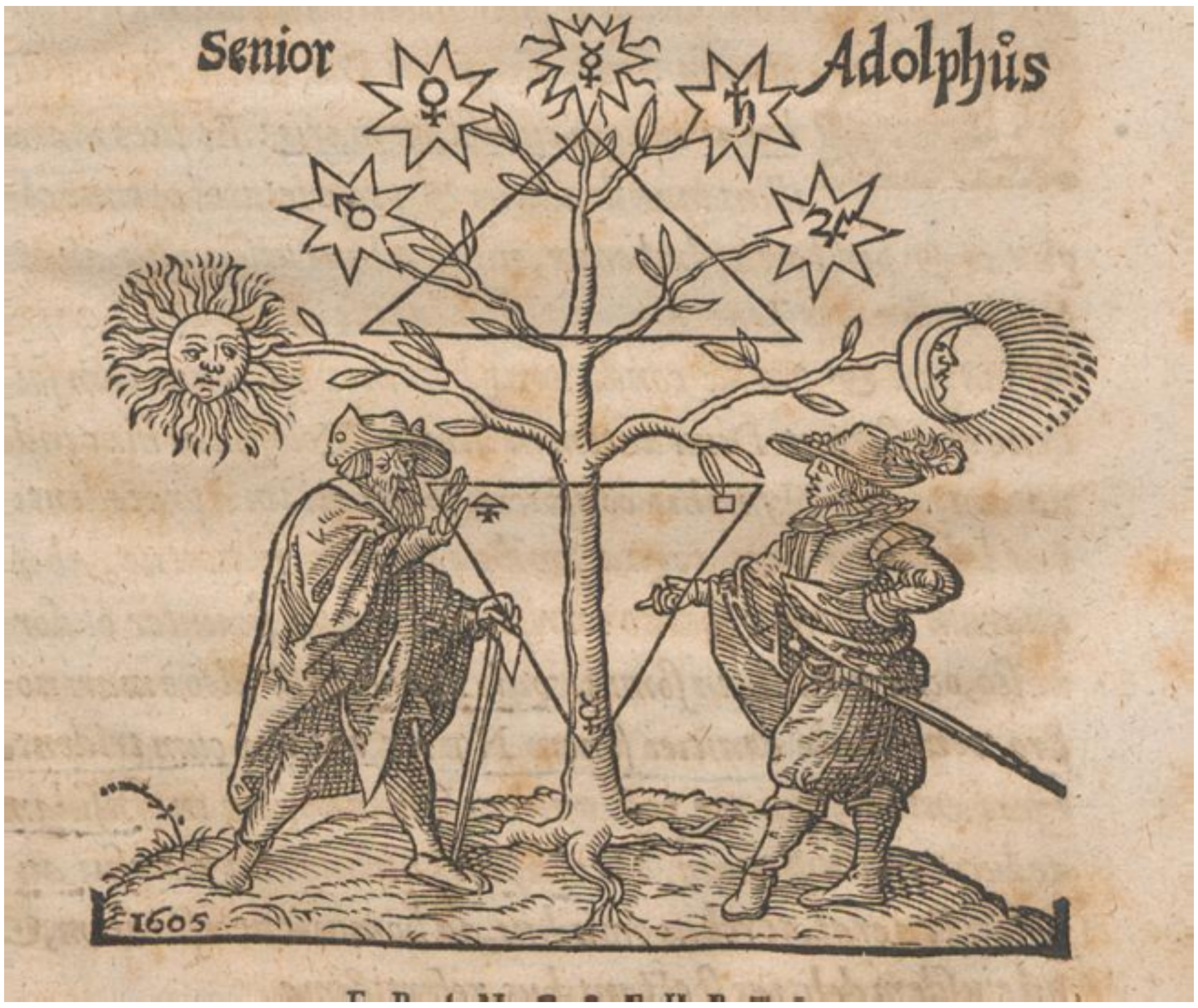


Picatrix Planetary Sigils

The pieces of the Star Game are represented by the nine combinations of the three fundamental alchemical substances or elements - alchemical mercury, alchemical salt, alchemical sulphur - in the form of their sigils:



where  is alchemical mercury, is alchemical salt, and  is alchemical sulphur. These three fundamental alchemical substances and the hebdomad were illustrated in the alchemical text *Azoth Sive Aureliae Occultae Philosophorum*, published in 1613:



In other alchemical texts the combination of alchemical mercury, alchemical salt, and alchemical sulphur were said to produce Azoth, "the living water" also known as "the liquid of life", as illustrated in colour in the manuscript *Rosarium Philosophorum* (c. 1700s) where they represent spiritus, anima, and corpus:

Spiritus/Anima
vnd Corpus.

Boards, Pieces, and Gameplay

There are two forms of The Star Game: the original one and the 'advanced' one. The original one, developed in the 1970s, has - as in Illustration 1 - seven boards each of which has nine black and nine white squares, and 27 pieces per side or player, one set black with the other white.

The boards themselves are set in a spiral one above the other and are named after the stars Naos, Deneb, Rigel, Mira, Antares, Arcturus, and Sirius, with Naos being the first board and Sirius the seventh.

In the original version each player has three sets of nine consisting of the following pieces:

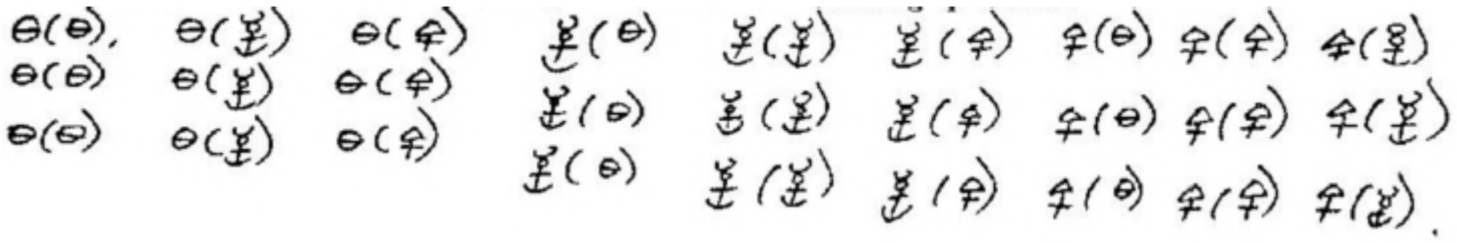
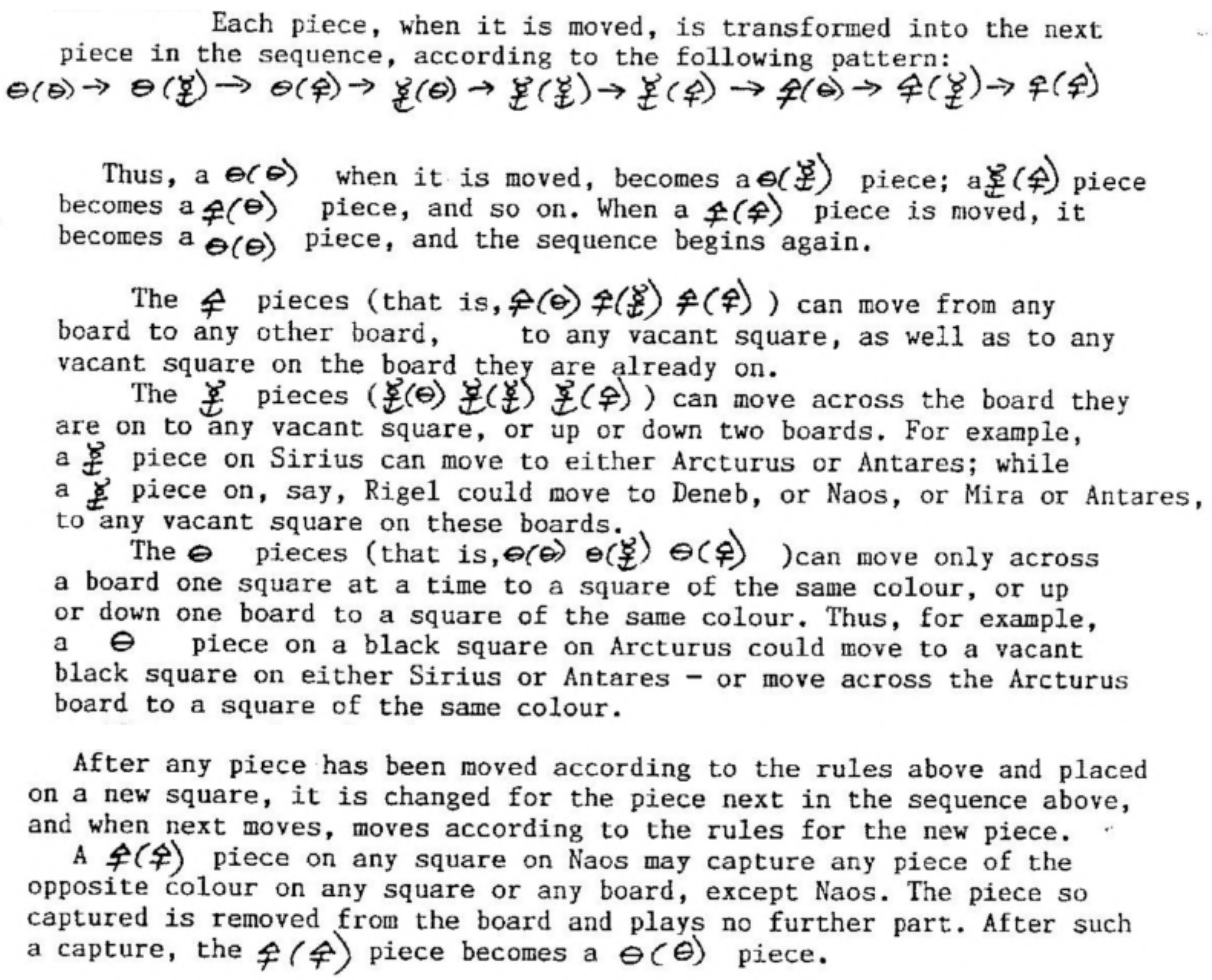


Image 2

The pieces are usually small cubes with each side marked with one of nine alchemical combinations. The movement rules of the game are that:



Each piece, when it is moved, is transformed into the next piece in the sequence, according to the following pattern:

⊖(⊖) → ⊖(☿) → ⊖(♀) → ☿(⊖) → ☿(☿) → ☿(♀) → ♀(⊖) → ♀(☿) → ♀(♀)

Thus, a ⊖(⊖) when it is moved, becomes a ⊖(☿) piece; a ☿(♀) piece becomes a ♀(⊖) piece, and so on. When a ♀(♀) piece is moved, it becomes a ⊖(⊖) piece, and the sequence begins again.

The ♀ pieces (that is, ♀(⊖) ♀(☿) ♀(♀)) can move from any board to any other board, to any vacant square, as well as to any vacant square on the board they are already on.

The ☿ pieces (☿(⊖) ☿(☿) ☿(♀)) can move across the board they are on to any vacant square, or up or down two boards. For example, a ☿ piece on Sirius can move to either Arcturus or Antares; while a ☿ piece on, say, Rigel could move to Deneb, or Naos, or Mira or Antares, to any vacant square on these boards.

The ⊖ pieces (that is, ⊖(⊖) ⊖(☿) ⊖(♀))can move only across a board one square at a time to a square of the same colour, or up or down one board to a square of the same colour. Thus, for example, a ⊖ piece on a black square on Arcturus could move to a vacant black square on either Sirius or Antares – or move across the Arcturus board to a square of the same colour.

After any piece has been moved according to the rules above and placed on a new square, it is changed for the piece next in the sequence above, and when next moves, moves according to the rules for the new piece.

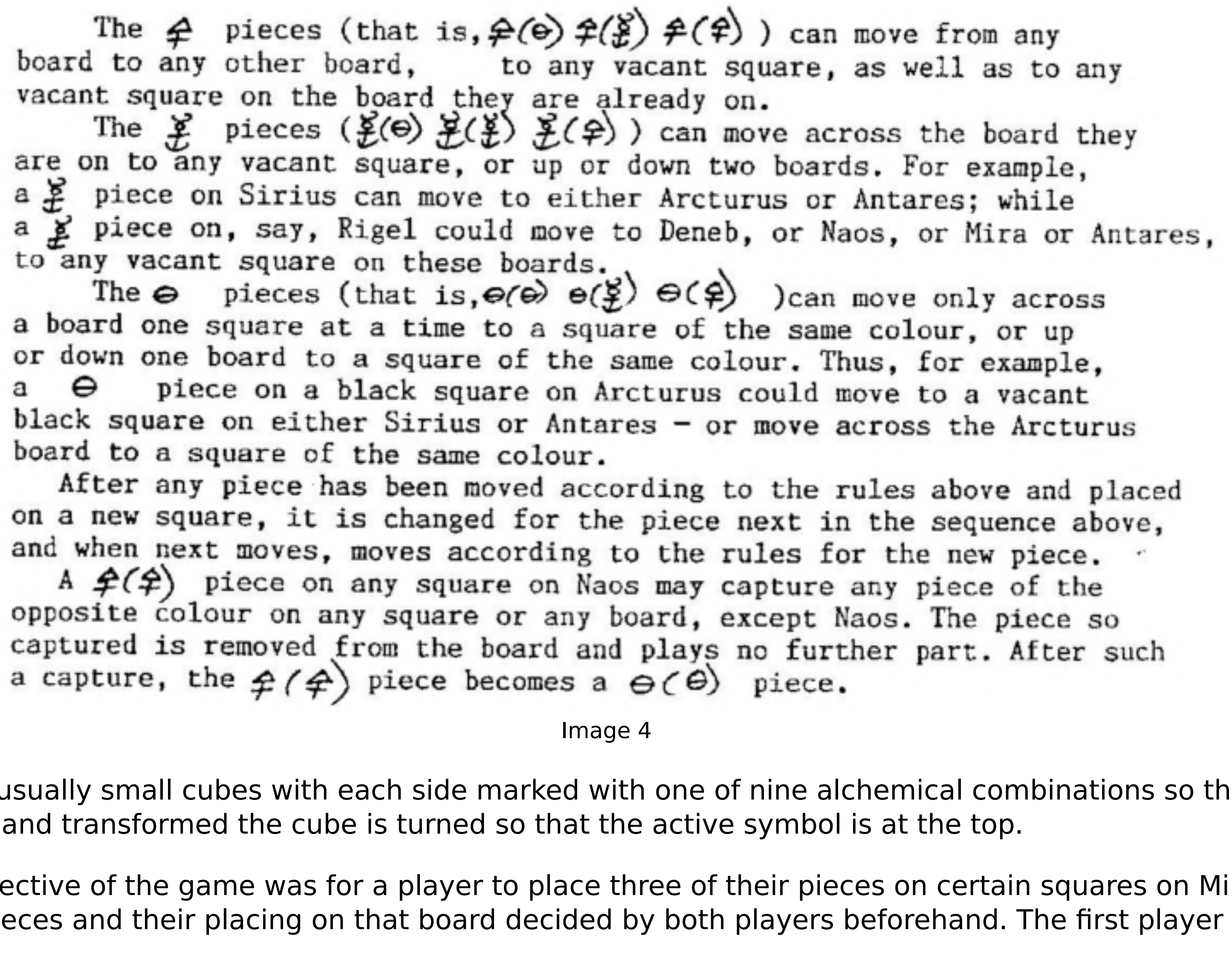
A ♀(♀) piece on any square on Naos may capture any piece of the opposite colour on any square or any board, except Naos. The piece so captured is removed from the board and plays no further part. After such a capture, the ♀(♀) piece becomes a ⊖(⊖) piece.

Image 3

Thus, when a piece is moved and transformed the cube is turned so that the active symbol is at the top.

In terms of placement of the pieces at the start of the game, six pieces for each player are placed on Sirius in the same pattern as shown in Image 1 above for Deneb. Arcturus has three pieces for each player, place as on Image 1. Antares has six pieces per player as in Image 1, with the first three pieces being as the first three on Deneb. Mira has no pieces.

Rigel has the remaining three pieces of the ☿ set placed as the ⊖ set on Sirius. Naos has three pieces per player arranged as in Image 1. In addition, each piece has a certain 'degree of freedom' according to its type:



The ♀ pieces (that is, ♀(⊖) ♀(☿) ♀(♀)) can move from any board to any other board, to any vacant square, as well as to any vacant square on the board they are already on.

The ☿ pieces (☿(⊖) ☿(☿) ☿(♀)) can move across the board they are on to any vacant square, or up or down two boards. For example, a ☿ piece on Sirius can move to either Arcturus or Antares; while a ☿ piece on, say, Rigel could move to Deneb, or Naos, or Mira or Antares, to any vacant square on these boards.

The ⊖ pieces (that is, ⊖(⊖) ⊖(☿) ⊖(♀))can move only across a board one square at a time to a square of the same colour, or up or down one board to a square of the same colour. Thus, for example, a ⊖ piece on a black square on Arcturus could move to a vacant black square on either Sirius or Antares – or move across the Arcturus board to a square of the same colour.

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Image 4

The pieces are usually small cubes with each side marked with one of nine alchemical combinations so that when the piece is moved and transformed the cube is turned so that the active symbol is at the top.

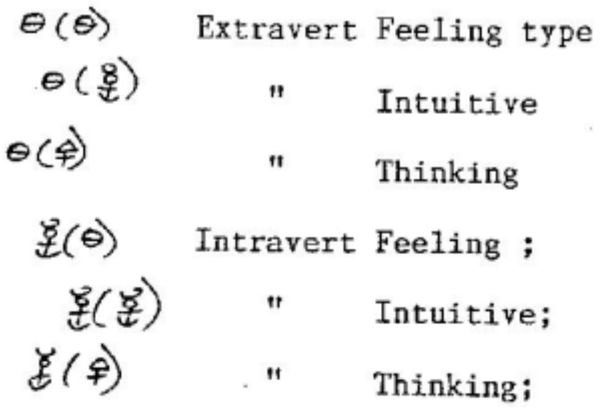
The original objective of the game was for a player to place three of their pieces on certain squares on Mira, with the type of these pieces and their placing on that board decided by both players beforehand. The first player to do this wins the game.

However, in actual use the players can decide to change the initial, starting, placement of the pieces on the boards as well as the objective.

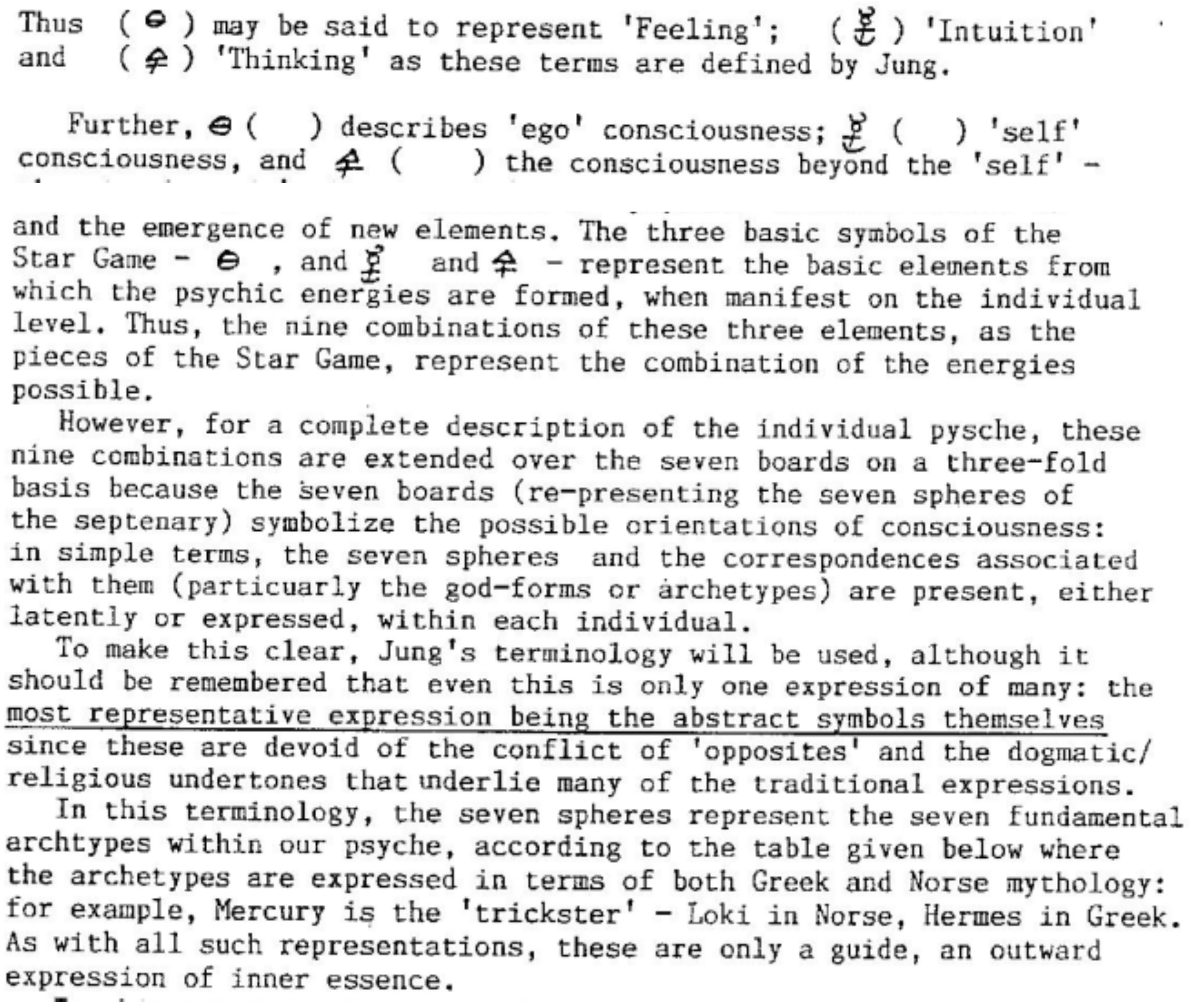
Alchemical, Archetypal, And Personal Symbolism

While The Star Game (TSG) in its original form can be and has for decades been played by the cognoscenti as a strategic and tactical game akin to conventional chess, it can also be played by two persons as both an alchemical and a personal, psychological, game with the pieces for instance representing (i) the individual psyche, or archetypes (and their associated mythos/mythoi) or (ii) an individual or a partnership alchemical quest, an anados (ἄνοδος) for Lapis Philosophicus. {3}

Thus in the psychological sense the pieces were related by Myatt to Jungian personality types:



⊖(⊖) Extravert Feeling type
⊖(☿) " Intuitive
⊖(≙) " Thinking
☿(⊖) Intravert Feeling ;
☿(☿) " Intuitive;
☿(≙) " Thinking;



Thus (⊖) may be said to represent 'Feeling'; (☿) 'Intuition' and (≙) 'Thinking' as these terms are defined by Jung.

Further, ⊖ ( ) describes 'ego' consciousness; ☿ ( ) 'self' consciousness, and ≙ ( ) the consciousness beyond the 'self' -

and the emergence of new elements. The three basic symbols of the Star Game - ⊖ , and ☿ and ≙ - represent the basic elements from which the psychic energies are formed, when manifest on the individual level. Thus, the nine combinations of these three elements, as the pieces of the Star Game, represent the combination of the energies possible.

However, for a complete description of the individual pysche, these nine combinations are extended over the seven boards on a three-fold basis because the seven boards (re-presenting the seven spheres of the septenary) symbolize the possible orientations of consciousness: in simple terms, the seven spheres and the correspondences associated with them (particuarly the god-forms or archetypes) are present, either latently or expressed, within each individual.

To make this clear, Jung's terminology will be used, although it should be remembered that even this is only one expression of many: the most representative expression being the abstract symbols themselves since these are devoid of the conflict of 'opposites' and the dogmatic/religious undertones that underlie many of the traditional expressions.

In this terminology, the seven spheres represent the seven fundamental archtypes within our psyche, according to the table given below where the archetypes are expressed in terms of both Greek and Norse mythology: for example, Mercury is the 'trickster' - Loki in Norse, Hermes in Greek. As with all such representations, these are only a guide, an outward expression of inner essence.

Which Myattian interpretation, in terms of personality, is only one of many possible interpretations as he himself acknowledged.

In historical alchemical and hermetic terms, the nine combinations are the possible permutations and interactions of the elemental forces designated spiritus, anima, and corpus, both in the individual, in their partner (if they have one) and in 'society' past and present. Hence the movement of pieces would represent not only the quest for Jungian 'individuation' and the wisdom - Azoth, the liquid of life - that lies beyond such individuation but also the difficulties and obstacles, the opposition, as manifest by the opposing player, that may be encountered.

In terms of the quest for Lapis Philosophicus, the seven boards (the seven stages of the quest) are referenced to the personal traits described in the Pymander tractate of the Corpus Hermeticum:

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.

> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour

> which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." {4}

That is:

° that vigour - enthusiasm - which grows and which fades
° those dishonourable machinations
° that eagerness which deceives
° the arrogance of authority over others
° profane insolence and reckless haste
° the bad inclinations occasioned by a comfortable life-style

and thence to what we have termed The Hebdomian Way with its seven practical stages {5} by means of which Lapis Philosophicus may be attained, with the opponent again representing the known, the posited, and the unexpected difficulties and obstacles that may be encountered both internally, within one's self, and externally.

In addition, the player or players of The Star Game can develop their own interpretation of its 'meaning and purpose' be such archetypal, mythological, personal, or otherwise. Which makes The Star Game intriguing, versatile, challenging, and enigmatic.

Conclusion

Shorn of its subsequent and in our view unnecessary association with twentieth century sorcery, the original septenary Star Game has much to commend it both in hermetic terms - as a new symbolic and cerebral exposition of hermetic philosophy - and in terms of a practical and interesting board game suitable for the twenty-first century.

Seven Oxonians
January 2022 ev
v.1.2

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{1} Details of both versions of The Star Game - the original and the 'advanced' - were first published in 1989 in the typewritten 125 page text *Naos - A Practical Guide to Modern Magick* of which 63 facsimile spiral-bound copies were originally distributed. Prior to this, the manuscripts describing The Star Game had been in private circulation for many years.

Further copies of the facsimile of *Naos*, with the addition of new card covers, were distributed from the 1990s onwards, one of which was the source of the digital (pdf) version which was widely circulated and is currently available at: https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

In 1990 a limited printed now rare edition in a ring binder was published by Coxland Press, a copy of which is in the British Library at General Reference Collection YK.1993.a.13307

The development of the 'advanced' form of The Star Game and the association of TSG with twentieth century sorcery/magick occurred in the mid-1980s, with the term magick, as employed in the subtitle of the *Naos* text, as a synonym for sorcery dating from the European Renaissance and used in books such as the collection of alchemical texts edited by Elias Ashmole published under the title *Theatrum Chemicum Britannicum* in 1652 ev.

{2} David Myatt, *The Star Game: History and Theory*, e-text, 1988, included in https://davidmyatt.wordpress.com/wp-content/uploads/2014/03/myatt-time-otherness-v3.pdf

{3} Finding Lapis Philosophicus is the aim of hermetic, alchemical, and several other esoteric traditions ancient and modern, with the term used to describe Wisdom understood as: (i) "a balanced personal judgement; having discernment" and (ii) having certain knowledge of a pagan, esoteric, kind to do with living beings, human nature, and (iii) having an understanding of ourselves, of our relation to the world, to Nature, and to the Cosmos beyond.

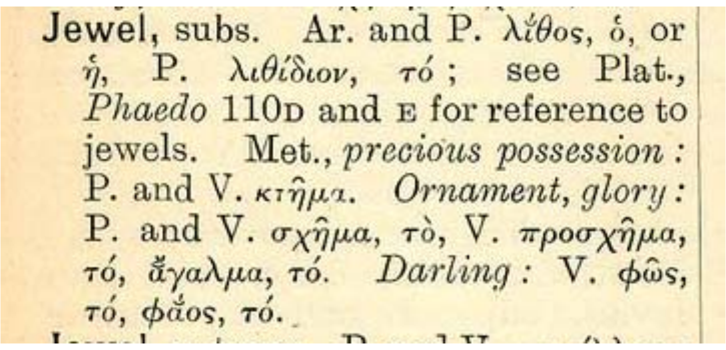
The term Lapis Philosophicus - post-classical Latin, c. 13th century; qv. Byzantine Greek: λίθος τῶν σοφῶν - pre-dates the term lapis philosophorum and was used by early writers on alchemy such as Raymund Lully, and by the Elizabethan Oxford classical scholar John Case in a book entitled *Lapis Philosophicus, Sive Commentarius In Octo Libros Physicorum Aristotelis*, published in 1600 CE. The term was also used by Isaac Newton in a handwritten manuscript entitled *Lapis Philosophicus cum suis rotis elementaribus* [MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California].

Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone".

For esoteric hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἣ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910,



Jewel, subs. Ar. and P. λῐ́θος, ὁ, or ἡ, P. λιθίδιον, τό; see Plat., *Phaedo* 110D and E for reference to jewels. Met., *precious possession*: P. and V. κτῆμα. *Ornament, glory*: P. and V. σχῆμα, τὸ, V. προσχῆμα, τό, ἄγαλμα, τό. *Darling*: V. φῶς, τό, φᾰ́ος, τό.

Plato, Phaedo 110δ-ε: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω.

{4} Translation by David Myatt, *Corpus Hermeticum, Eight Tractates*, 2017, ISBN 978-1976452369. Gratis open access file: https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{5} *The Hebdomian Way*, https://sevenoxonians.files.wordpress.com/2021/11/hebdomian-way-rs.pdf

Image 1 is in the Public Domain.

Images 2, 3, 4 and 5 are from the 1989 facsimile of *Naos - A Practical Guide to Modern Magick*
which is in the Public Domain.

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The Four Factions

It has become apparent that there are, as of July 2025, four factions who concern themselves with the ONA/O9A above and beyond those who have a view, however acquired, about an evil 'Occult Phantom Menace' based as that story is on the post-2018 Media narrative which derives from statements such as those of Damian Williams, prosecuting attorney in the case of Ethan Melzer, {1} and items published by government funded 'policy groups' such as the Counter Extremism Project. {2} This narrative describes the O9A as, among other things, "a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization." {3}

The four factions are:

° The Seven Oxonians, who having previously followed the ONA Seven Fold Way, developed the 'Hebdomian Way', and who claim the ONA/O9A is dead and no longer a necessary or practical means to the goal of Lapis Philosophicus. {4}

° Those who support what they term ONA 1.0 (aka the Longusian tradition) and regard ONA 2.0 (1992 - present) as a disastrous 'fork' of ONA 1.0 arguing that the 1989 collection of typescripts titled *Naos - A Practical Guide To Modern Magick* is *the* primary source for ONA esotericism and praxis {5} and that the Media narrative about a terrorist, neo-nazi, amoral 'Occult Phantom Menace' derives from the post-2015 Black Propaganda of FBI *agent provocateur* Joshua Sutter. {6} They also state that Sutter, and the vast majority of those claiming to be ONA/O9A or who were alleged by others to be ONA/O9A after 1992, did not undertake the demanding, decades-long, Seven Fold Way and therefore had no practical experience of hermeticism and were impostors, intentionally or otherwise.

° Those who regard both the Seven Oxonian - Tau Sigma Omicron - faction and ONA 1.0 stalwarts as myth-makers, revisionists, who conspire together to 'white-wash' the O9A, sow confusion *à la* the O9A's Labyrinthos Mythologicus, and divert attention away from the post-2018 Media narrative.

° The few who believe that the Media narrative of an evil 'Occult Phantom Menace' is the 'real' O9A. Even though they have no experience or even understanding of the Seven Fold Way and are thus imposters, they form (often Internet-based) grouplets such as '764' which the Media and so-called anti-extremist 'policy groups' and organizations allege are O9A or are inspired by the O9A. Which allegation of them being O9A, and the vile dishonourable deeds of some of these imposters, aids and has become part of the anti-O9A narrative which demands that the O9A be banned as an evil and terrorist entity. {7}

The Reality?

As so often, past and present, the reality of the ONA/O9A for a majority is perchance what they believe or desire it to be, with belief so often engendered by an acceptance of what others have said or written particularly if what is spoken or written is repeated often enough and/or by those who are considered to be, by others, 'experts' or 'authorities' on the matter, which in the case of the ONA/O9A are individuals like Damian Williams and 'policy groups' such as the

Counter Extremism Project.

In our view, the reality for a few is, as in the past, what they discover or directly experience for themselves which, in this matter of ONA/O9A factions, would primarily be (a) discovery through detailed personal research over months or years entwined with logical reasoning, and (b) directly thorough personal interaction with those in the various factions followed by a personal assessment of them, of their experience and knowledge of the ONA/O9A and of a hermetic quest for Lapis Philosophicus.

For such a practical hermetic quest is the *raison d'être* of both the ONA/O9A and of the Hebdomian Way. As described in the Introduction to *Naos*,

> "The present work is clearly written, without any mystification. Part One is a practical guide to becoming an Adept and is essentially Internal magick – that is, magick used to bring about personal development (of consciousness and so on) [...] Internal magick is the following of the Occult path from Initiation to Adeptship and beyond, and in the Septenary tradition this path is known as the seven-fold Way".

Thus, what is perhaps relevant in this matter of factions is the *raison d'être* of a modern practical hermetic quest.

KS, et al
August 2025

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{1} For the claims he made, refer to two press releases:

(i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush

(ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

They contain most of the themes, and most of the allegations, that form part of the Media narrative about the O9A.

For an analysis of some of the claims refer to Appendix Three of *Unravelling The ONA,* e-text, 2024. https://www.scribd.com/document/836868004/Unravelling-The-ONA

In regard to Melzer, see *The Curious Case Of Mr Melzer*, e-text, 2023, https://archive.org/download/curious-case-v7/curious-case-v9.pdf

{2} For the Counter Extremism Project (CEP) view of the O9A, see chapter four of *Allegations About The Order Of Nine Angles*, e-text, 2024. https://archive.org/download/o9a-refuting-allegations/o9a-refuting-allegations.pdf

{3} The claim and similar ones are examined in Appendix Three of *Unravelling The ONA,* e-text, 2024. https://www.scribd.com/document/836868004/Unravelling-The-ONA

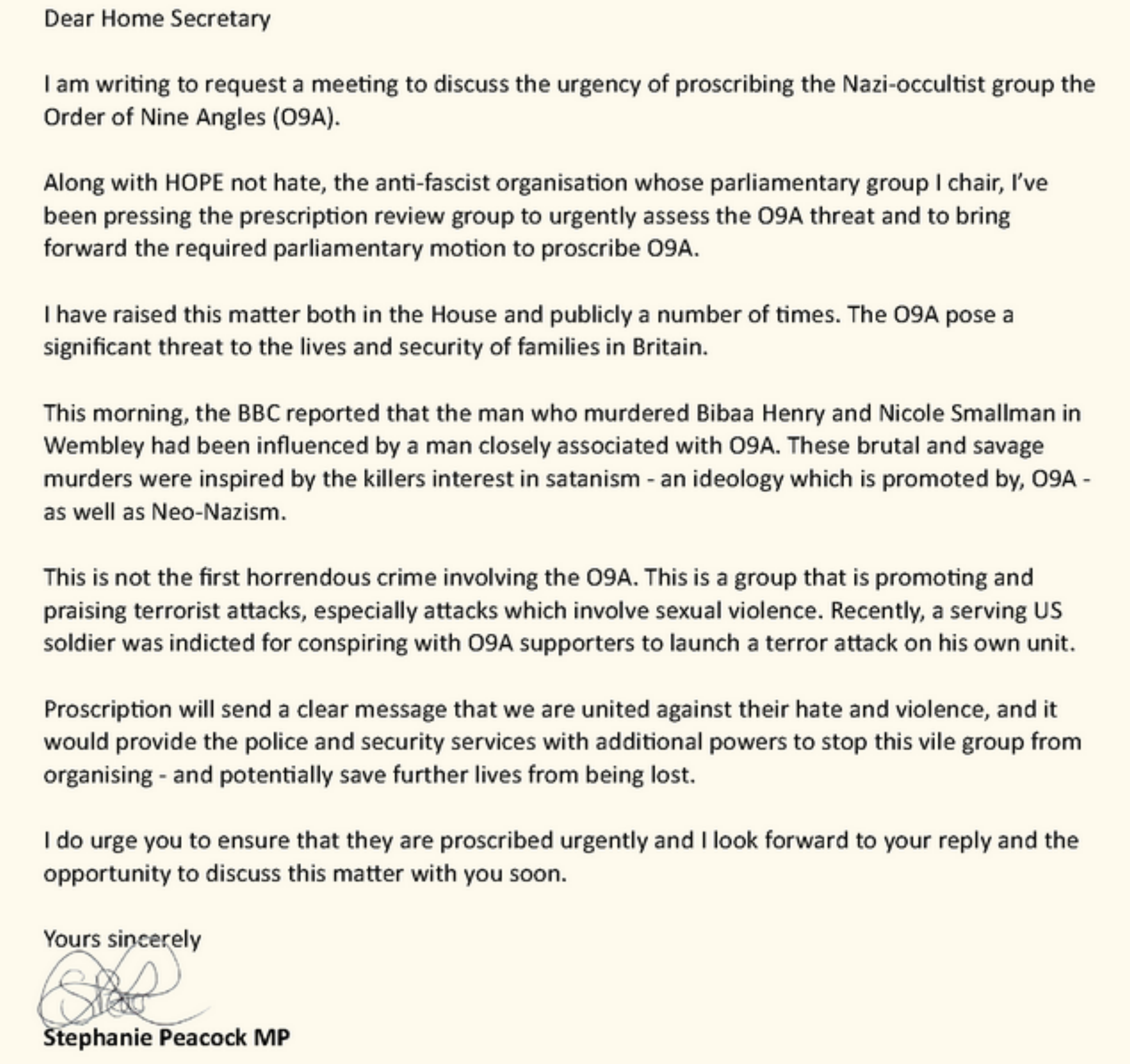
{4} *The Oxfordian Debate In Context*, e-text, 2025. https://archive.org/download/oxfordian-debate-in-context/oxfordian-debate-in-context.pdf

{5} qv. *Chapter 3: ONA 1.0 and ONA 2.0* of *Journey To Another World*, e-text, 2025. https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

{6} qv. Appendix I, *Black Propaganda*, of *The Long Game*. e-text, 2025. https://archive.org/download/the-long-game/the-long-game.pdf

For an overview of Black Propaganda in relation to the O9A, see *Hypocrisy, Propaganda, And The Downfall Of The Establishment*, e-text, 2022. https://archive.org/download/propaganda-downfall-hypocrites/propaganda-downfall-hypocrites.pdf

{7} Examples are:



Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

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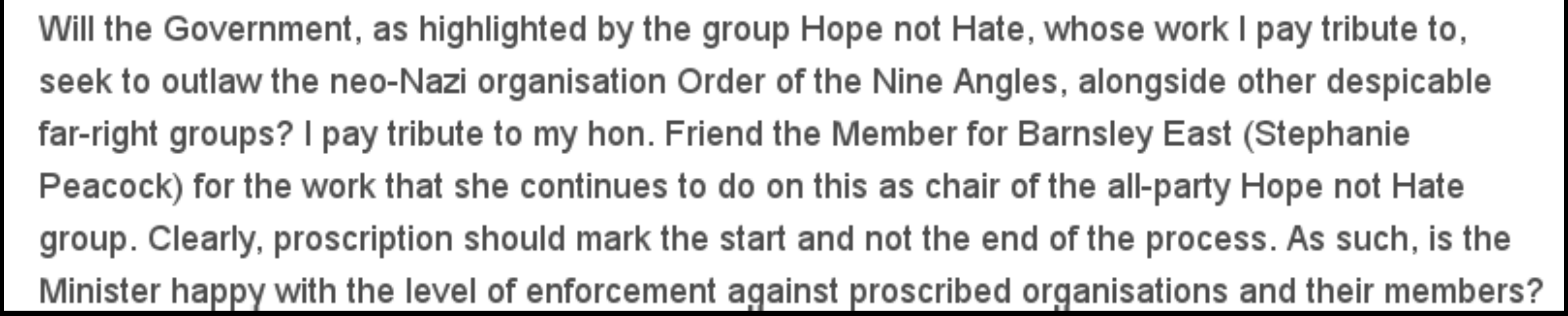

Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

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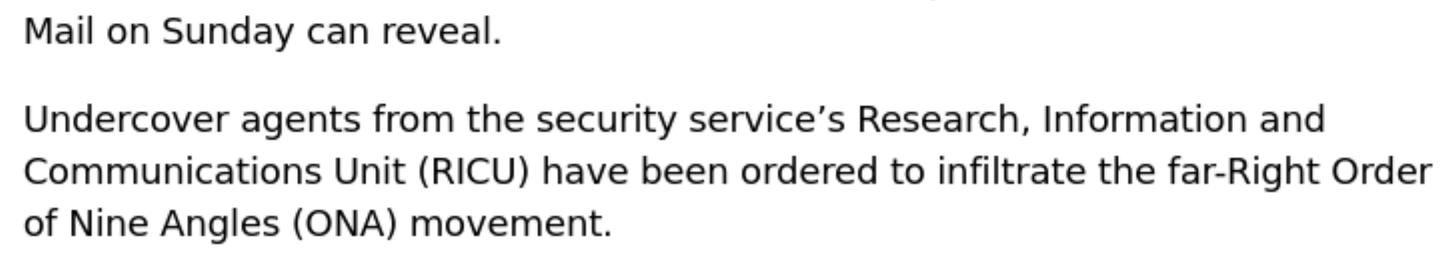

A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.

Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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Primary Sources And An Esoteric Philosophy

Prefatory Note

Texts which concern primary source material with reference to what has been termed a "modern esoteric philosophy" first publicly described in the 1989 collection of typescripts titled *Naos - A Practical Guide To Modern Magick*. {1}{2}

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Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Ignatius Severin et al
July 2025

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{1} A digital facsimile of the 1989 typescripts, produced in 2008 complete with card covers added to the MSS in 1992, is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

A rare 1992 printed edition of *Naos* (with numerous typos) is in The British Library, General Reference Collection RG.2021.a.13 (BNB GB9328754)

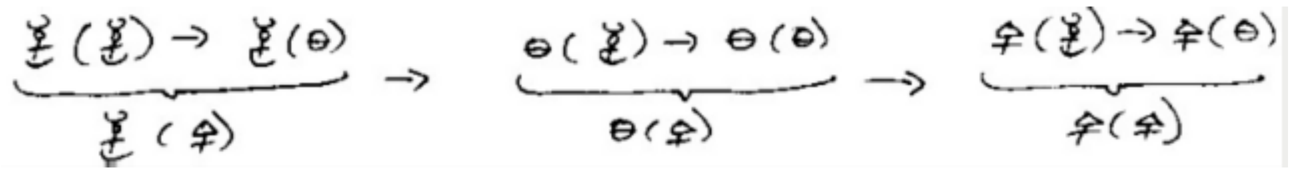
{2} Regarding the term magick, qv. Appendix A.

What Is An Esoteric Philosophy?

A conventional philosophy is a distinctive explanation of the nature of reality, of Being and beings, and involves explaining, in a distinctive way, the ontology and epistemology of that philosophy.

An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric as distinct from the exoteric - nature of Being and of beings including we human beings. A fundamental axiom of most if not all esoteric philosophies is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood. Most esoteric philosophies also posit that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.

The primary esoteric symbolism employed to describe the modern esoteric philosophy under discussion is the Star Game (TSG) of which it is said in *Naos*, "the Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the Occult." It is also described there as "a nexus between the causal and the acausal.The Star Game is a new 'esoteric language' that enables acausal-thinking, an (acausal) apprehension beyond denotata and thus beyond causal abstractions, and which new apprehension compliments the esoteric-empathy that it is the aim of rites such as Internal Adept and The Abyss {1} to cultivate and develop. Thus, what the Tarot is to the Initiate and External Adept, the Star Game is to the Internal Adept.



The pieces of the Star Game
Alchemical Mercury, Alchemical Salt, Alchemical Sulphur

The 1989 *Naos* collection was the first modern exposition of not only the septenary system and the praxis (anodos, ἄνοδος) associated with it, but also of The Star Game, the ontology of causal and acausal, and of the magick in and by which acausal being is or can be manifest (presenced) in the causal and in causal beings such as ourselves.

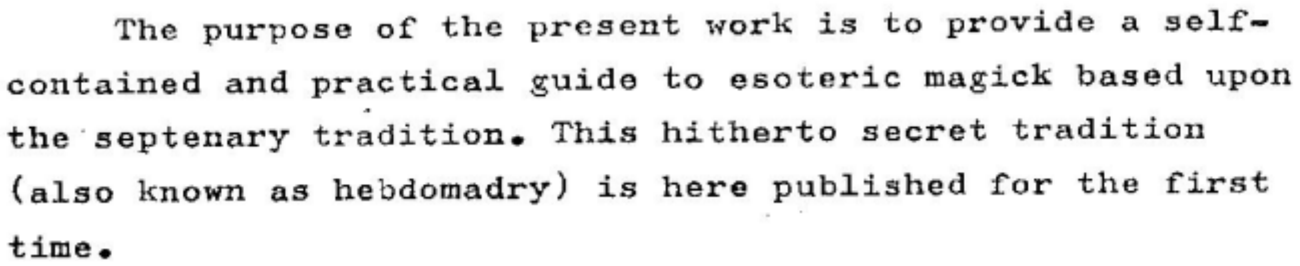
Thus, instead of θεός and ὁ θεός of the hermetic Poemandres tractate and the *theoi* of Greco-Roman paganism, this esoteric philosophy has "the acausal" as Being, the source of causal beings. Which concept is devoid of the anthropomorphic deities, of the causal abstractions of theos and theoi, and devoid of the identification of θεός as the God of Christianity and the Allah of Islam.

In essence, therefore, what is expounded in *Naos* is a modern esoteric philosophy derived from both ancient hermeticism as described in the Corpus Hermeticum - in particular the Poemandres tractate - and Greco-Roman paganism.

Much of what is expounded in *Naos* has no parallels in Occult literature, ancient and modern. The concept of causal and acausal being; the Star Game; Esoteric Chant; the three to six month rite of Internal Adept. In terms of esoteric philosophy, the septenary Star Game and its fluidic alchemical symbolism and correspondences, and the ontology of causal, acausal, and nexions, make it unique and appropriately described by the term Longusian tradition given that the pseudonymous author was 'Anton Long'. {2}

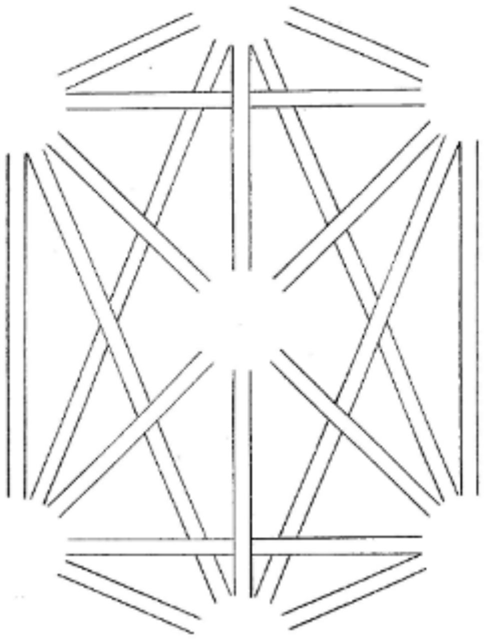
If 'Anton Long' (AL) was the founder of a particular occult tradition as first publicly described in the 1989 collection of typescripts titled *Naos* then ergo his signed and published writings before 2012 (the year of his retirement) are the primary sources for that occult tradition, with what was written about that tradition by others, such as self-described adherents or by those alleged by others to be adherents, secondary sources.

The only relevant questions therefore are (i) whether *Naos* was a self-contained guide to that tradition and thus to magick and (ii) whether AL's subsequent writings developed that tradition in a manner consistent with it being a practical guide to modern magick.



The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

Screenshot from Naos



The Septenary System

Importantly, *Naos* is devoid of 'satanism' both practical and theological with the archetype Satan described as just one of the 'dark gods' which are invoked, as a personal learning experience, by an External Adept undertaking one of the early and short stages of the hermetic Seven Fold Way, with that Way lasting at least a decade, usually two decades.

In practice, there was one esoteric philosophy as described in *Naos*, and a separate, later, Occult movement which was different in both nature and intent. The esoteric philosophy was a quest, a series of internal learning experiences, for one practitioner or for a partnership, whereas the movement, as movements are, was a public affair with groups, propaganda, and impersonal goals some of which were political, beyond the more private learning of the Art of Magick of ancient esoteric traditions, mostly in the hermetic way of one more experienced and learned practitioner giving advice to a novice.

To use an analogy, the esoteric philosophy was 'closed source' software designed on a small scale for a human being or partnership to do a specific job, with the later Occult movement an 'open source' increasing complex operating system for human beings in general which utilized and developed some of the earlier software tools but which increasingly added new tools and various 'add-ons' with the operating system 'forked' until there were several versions of the operating system each confusingly using, or described by, the same name.

The distinction is thus between a Longusian esoteric philosophy as described in the self-contained 1989 collection of typescripts distributed as *Naos: A Practical Guide To Modern Magick* and a post-1992 Occult movement and praxis which included numerous (some would say unnecessary and ill-judged) add-ons such as (a) the axiom of the 'authority of individual judgment', (b) a Labyrinthos Mythologicus, (c) Insight Roles, (d) the concept of 'mundanes', (e) a code of so-called 'kindred honour', (f) a mythos of Vindex, and (g) antinomian support for both an overt and 'traditional' satanism and for National Socialism of the Third Reich.

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{1} qv. Appendix B.
{2} In an interview in 2023 'Anton Long' admitted using the pseudonym Thorold West:

> Question: So you admit to using the 'nyms Thorold West and Stephen Brown.

> Answer: Yes, as I always have, when politely asked in private.
> Question: Only them?
> Answer: Cèrtainement.

https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

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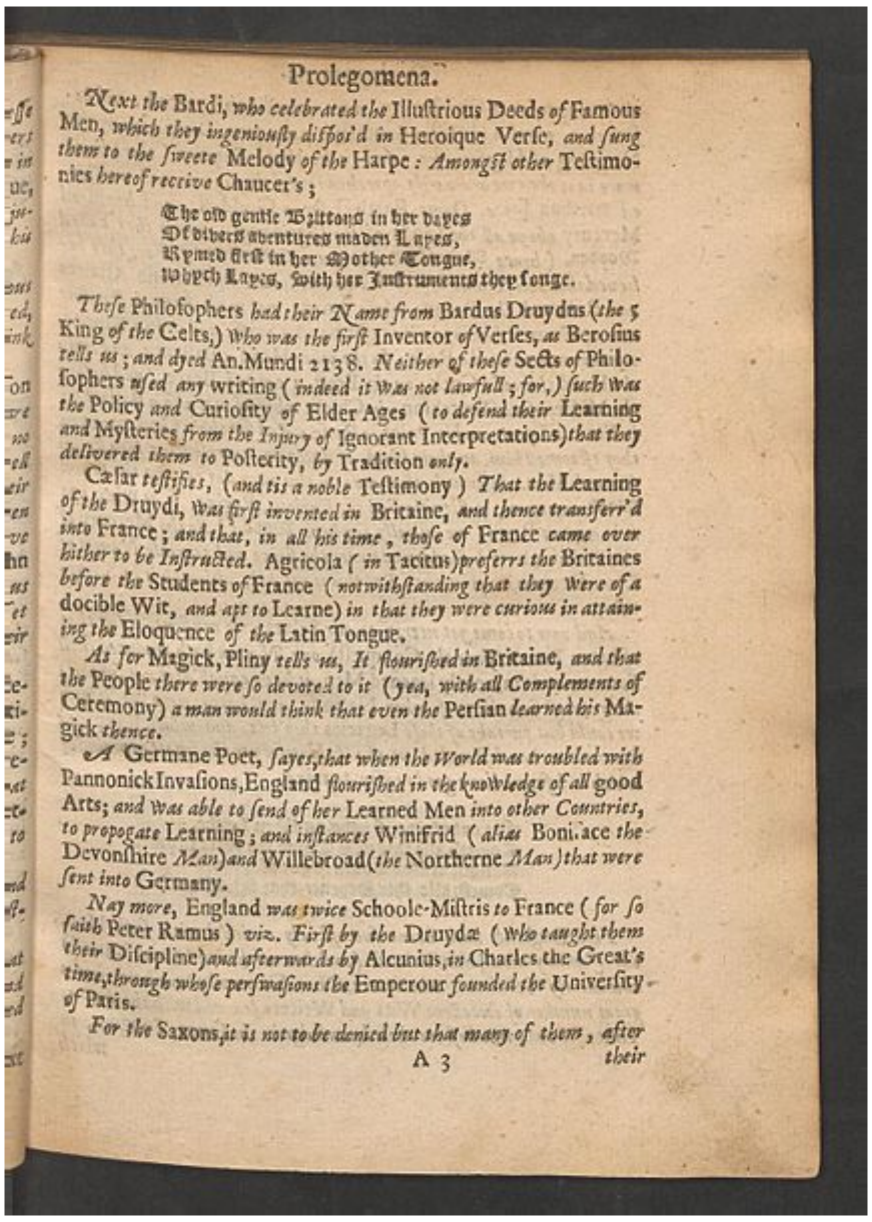
Appendix A
Magick

Despite certain modern misunderstandings, the English term 'magick' is centuries old and implies more than the term 'sorcery' does.

Elias Ashmole mentioned magick in his *Theatrum Chemicum Britannicum, Containing Severall Poeticall Pieces of our Famous English philosophers, who have written the Hermetique Mysteries in their owne Ancient Language*, published in 1652:

> "As for Magick, Pliny tells us, It flourished in Britaine, and that the People there were so devoted to it (yea, with all Complements of Ceremony) a man would think that even the Persian learned his Magick thence."



Prolegomena.

Next the Bardi, who celebrated the Illuſtrious Deeds of Famous Men, which they ingeniouſly diſpos'd in Heroique Verſe, and ſung them to the ſweete Melody of the Harpe: Amongſt other Teſtimonies hereof receive Chaucer's;

The old gentle Britons in her dayes
Of divers aventures maden Layes,
Rymed firſt in her Mother Tongue,
Which Layes, with her Inſtruments they ſonge.

Theſe Philoſophers had their Name from Bardus Druydus (the 5 King of the Celts,) who was the firſt Inventor of Verſes, as Beroſius tells us; and dyed An.Mundi 2138. Neither of theſe Sects of Philoſophers uſed any writing (indeed it was not lawfull; for,) ſuch was the Policy and Curioſity of Elder Ages (to defend their Learning and Myſteries from the Injury of Ignorant Interpretations) that they delivered them to Poſterity, by Tradition only.

Cæſar teſtifies, (and tis a noble Teſtimony) That the Learning of the Druydi, was firſt invented in Britaine, and thence transferr'd into France; and that, in all his time, thoſe of France came over hither to be Inſtructed. Agricola (in Tacitus) preferrs the Britaines before the Students of France (notwithſtanding that they were of a docible Wit, and apt to Learne) in that they were curious in attaining the Eloquence of the Latin Tongue.

As for Magick, Pliny tells us, It flouriſhed in Britaine, and that the People there were ſo devoted to it (yea, with all Complements of Ceremony) a man would think that even the Perſian learned his Magick thence.

A Germane Poet, ſayes, that when the World was troubled with Pannonick Invaſions, England flouriſhed in the knowledge of all good Arts; and was able to ſend of her Learned Men into other Countries, to propogate Learning; and inſtances Winifrid (alias Boniface the Devonſhire Man) and Willebroad (the Northerne Man) that were ſent into Germany.

Nay more, England was twice Schoole-Miſtris to France (for ſo ſaith Peter Ramus) viz. Firſt by the Druydæ (who taught them their Diſcipline) and afterwards by Alcunius, in Charles the Great's time, through whoſe perſwaſions the Emperour founded the Univerſity of Paris.

For the Saxons, it is not to be denied but that many of them, after

A 3 their

Appendix B

The Rite Of Internal Adept

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

The Rite Of The Abyss

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite.

Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese, although this may be supplemented with beer or wine.

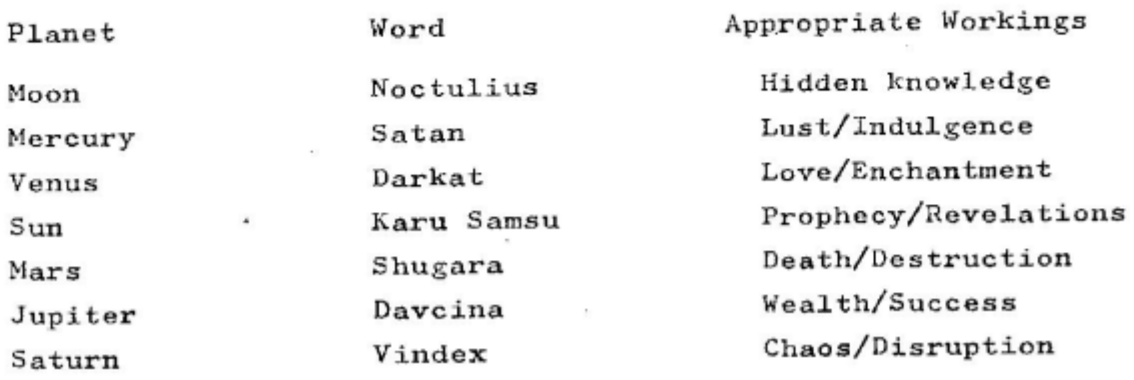
The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals.

This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

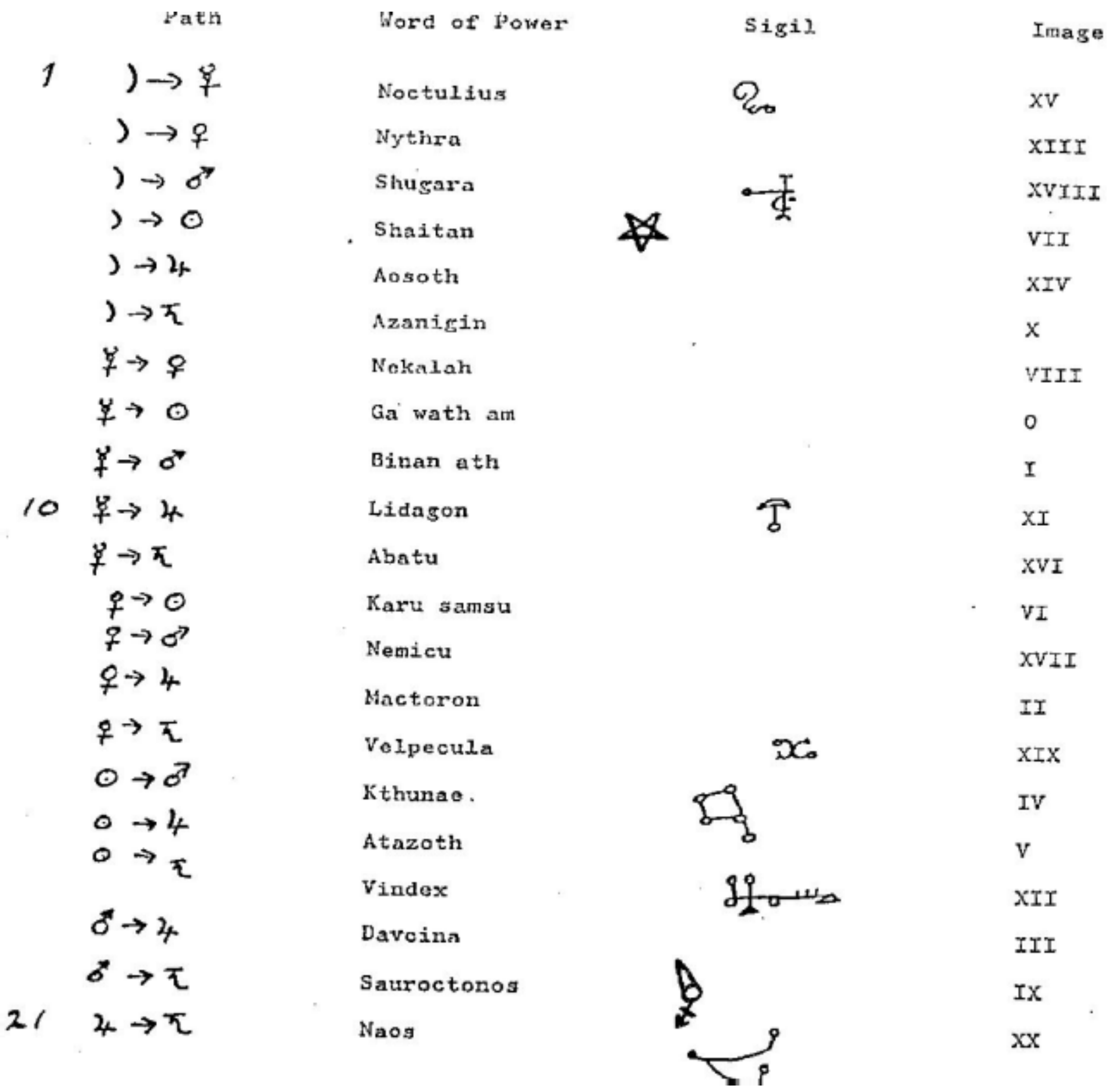
Appendix C
Naos And Satan

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names, thus:



Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a'dark god' - Shaitan - to one of the paths linking the seven spheres:



	Path	Word of Power	Sigil	Image
1	☽ → ☿	Noctulius		XV
	☽ → ♀	Nythra		XIII
	☽ → ♂	Shugara		XVIII
	☽ → ☉	Shaitan	⛤	VII
	☽ → ♃	Aosoth		XIV
	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
	♀ → ♄	Velpecula		XIX
	☉ → ♂	Kthunae.		IV
	☉ → ♃	Atazoth		V
	☉ → ♄	Vindex		XII
	♂ → ♃	Davcina		III
	♂ → ♄	Sauroctonos		IX
21	♃ → ♄	Naos		XX

Septenary Pathways

(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

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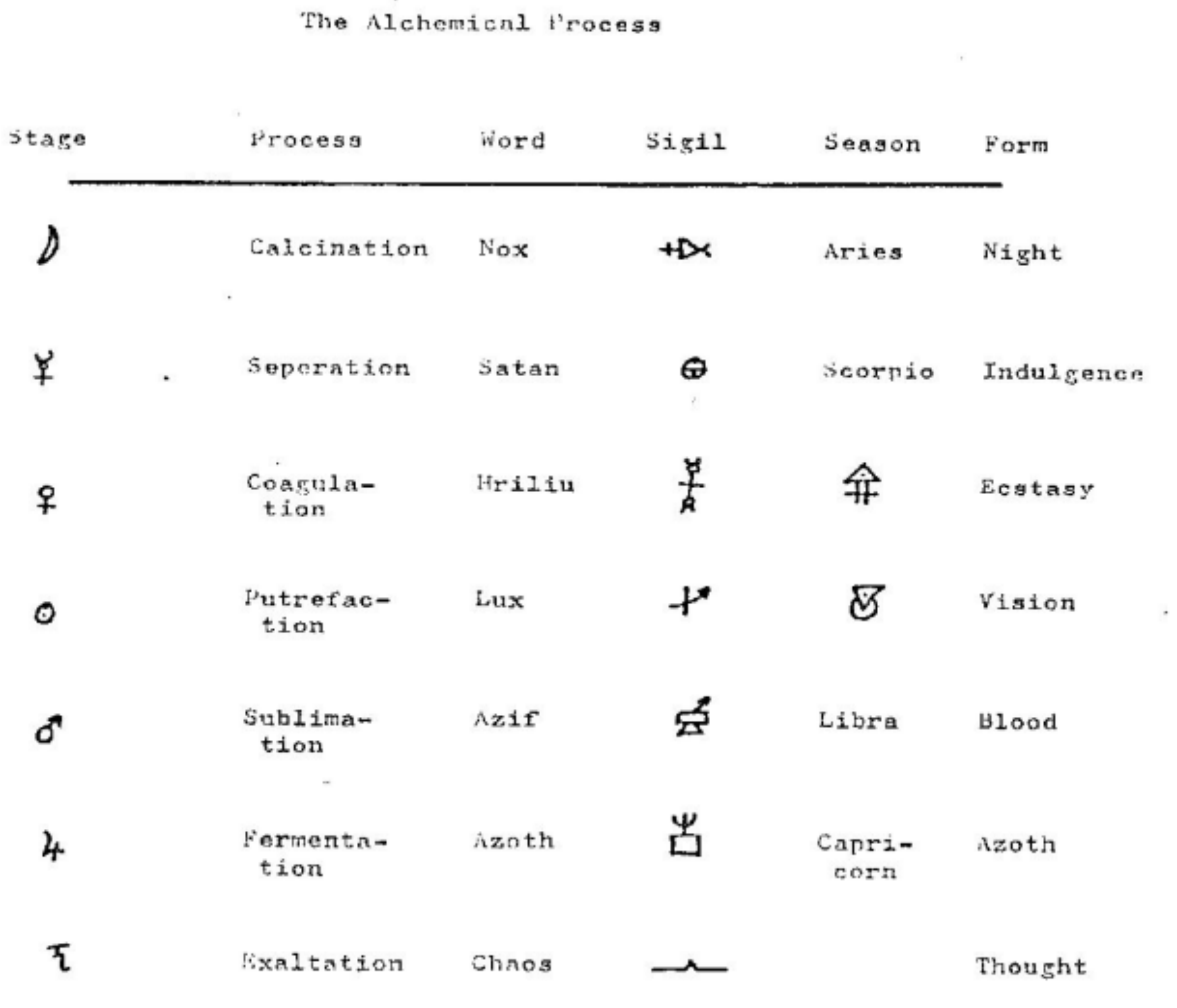

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagulation	Hriliu			Ecstasy
☉	Putrefaction	Lux			Vision
♂	Sublimation	Azif		Libra	Blood
♃	Fermentation	Azoth		Capricorn	Azoth
♄	Exaltation	Chaos			Thought

°°°

Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in *Naos*, with Atazoth {1} described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

The much vaunted 1984 *Black Book of Satan* {3} is therefore just something temporarily used by an External Adept as part of their training; just one aspect of their pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'ceremonial temple' for between six and eighteen months.

They then move on to the other tasks, the learning experiences, of the Seven Fold Way, one of which involves living alone in a wilderness area for between three and six months.

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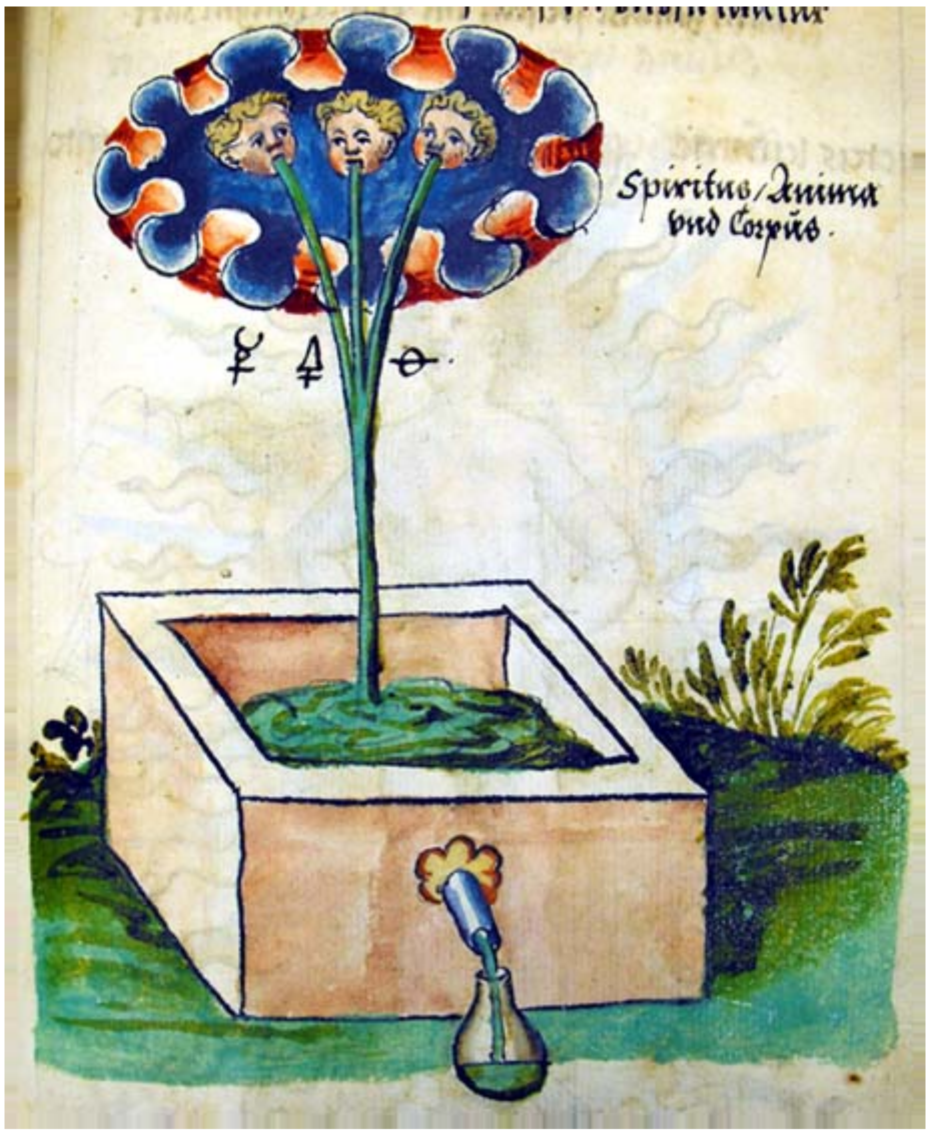
{1} According to hermetic tradition Atazoth (At-azoth) means an "increasing" of Azoth, where Azoth, as illustrated in the manuscript *Rosarium Philosophorum*, is a combination of Alchemical Mercury, Alchemical Salt, and Alchemical Sulphur, whose nine combinations form the pieces of the modern alchemical Star Game.



Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)
Azoth: Tria Prima (Paracelsian Trinity)
The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{3} A printed copy of *The Black Book of Satan* is in The British Library at General Reference Collection Cup.815/51, BNB GB8508400

It was the work of the 1960s and early 1970s Yorkshire-based and satanist Temple of the Sun,and as 'Anton Long' wrote, using the pseudonym 'Stephen Brown', (qv. https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf) in a typewritten letter to David Austen dated 6th September 1992 eh, (https://archive.org/download/satanicletters-2/satanicletters-2.pdf) this was an early Left Hand Path group and not part of the Longusian tradition.

Further Reading

△ *The Original Star Game*, https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf
△ *Julius Evola, The Seven Fold Way, And Hermeticism*, https://archive.org/download/evola-seven-fold-way-hermeticism/evola-7fw-v7.pdf

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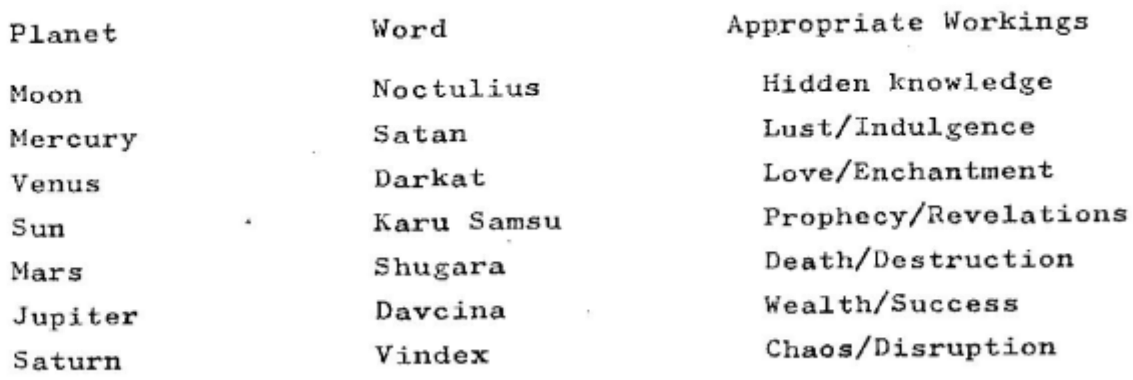
Longusian Occultism
The Question Of Primary Sources

If there is a modern esoteric tradition based on a hermetic 'seven fold way' written about between 1976-1992, and described by the acronym O.N.A, and a later post-1992 development of that tradition described by the acronym O9A, then what are the differences between that pre-1992 tradition, which we may term the Longusian Occult tradition or O.N.A 1.0, and the post-1992 O9A tradition which could be termed ONA 2.0.

The most fundamental differences are that, as described in the typewritten texts included in the 1989 collection *Naos: A Practical Guide To Modern Magick* {1} and privately published in a limited edition of 63, compared to ONA 2.0, there was no overt satanism; no insight roles; no dialectic of interference in the world by means of politics or otherwise; no support for whatever antinomian reason of National Socialism; no 'mundanes'; no code of 'kindred honour'; no axiom of the authority of individual judgment; and no Labyrinthos Mythologicus with its japes, tests, riddles, mythology, and misdirections.

In Naos, which was the first public description of the hermetic 'seven fold way', the way to Adeptship was described as 'physis magick', with physis a transliteration of the Greek φύσις and used in the Poemandres tractate of the Corpus Hermeticum. In addition, although 'satan' in mentioned in Naos it is only:

> "in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names 'to create or draw down a particular force or entity in a magickal working,' with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names:



Planet	Word	Appropriate Workings
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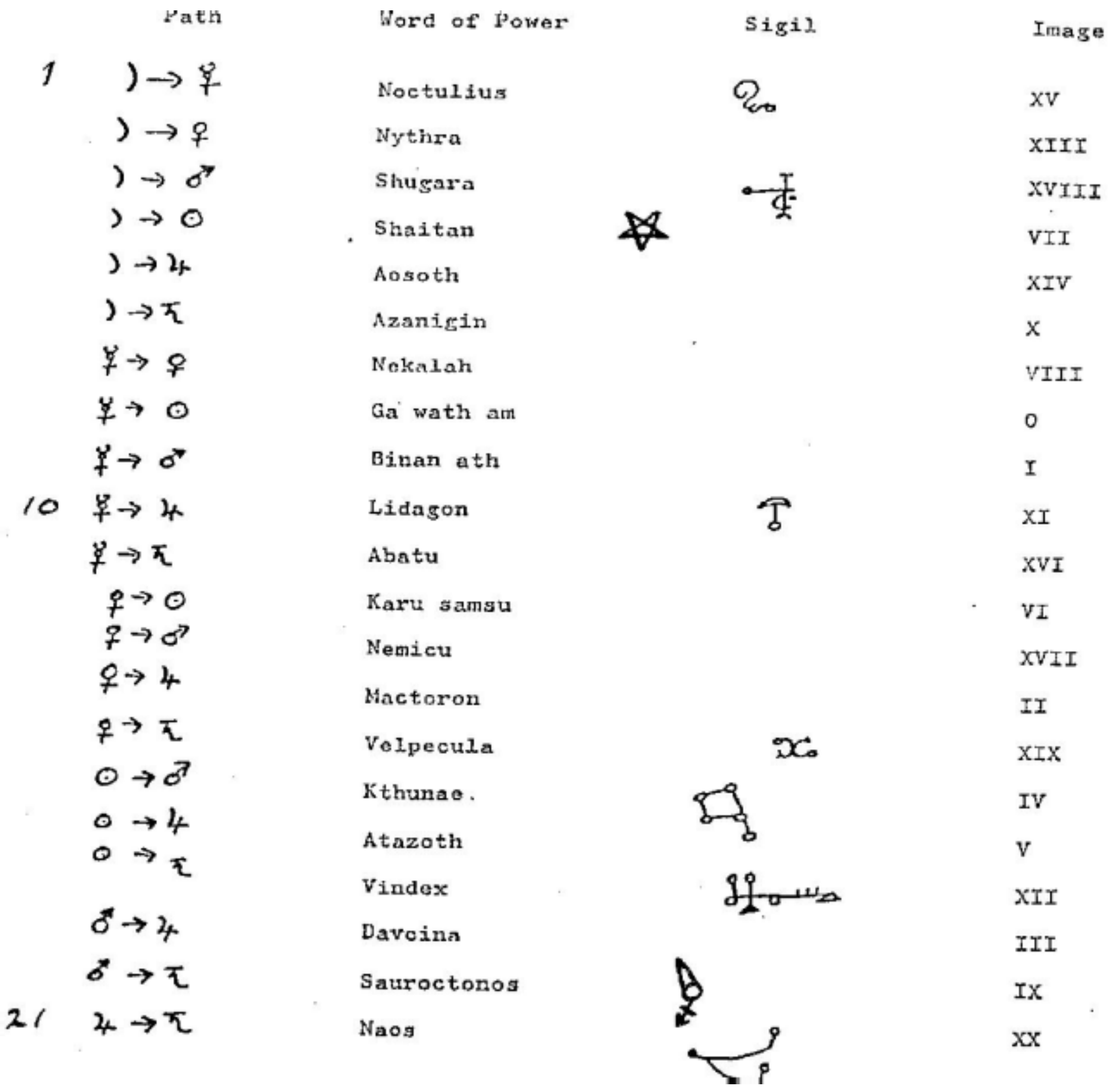

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	☽ → ♄	Azanigin		X
	☿ → ♀	Nekalah		VIII
	☿ → ☉	Ga wath am		0
	☿ → ♂	Binan ath		I
10	☿ → ♃	Lidagon		XI
	☿ → ♄	Abatu		XVI
	♀ → ☉	Karu samsu		VI
	♀ → ♂	Nemicu		XVII
	♀ → ♃	Mactoron		II
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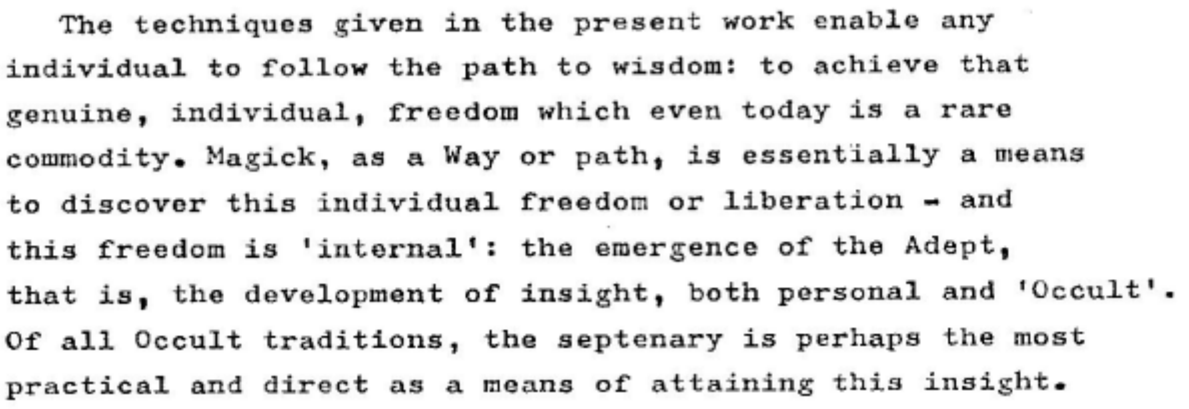
Septenary Pathways
(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

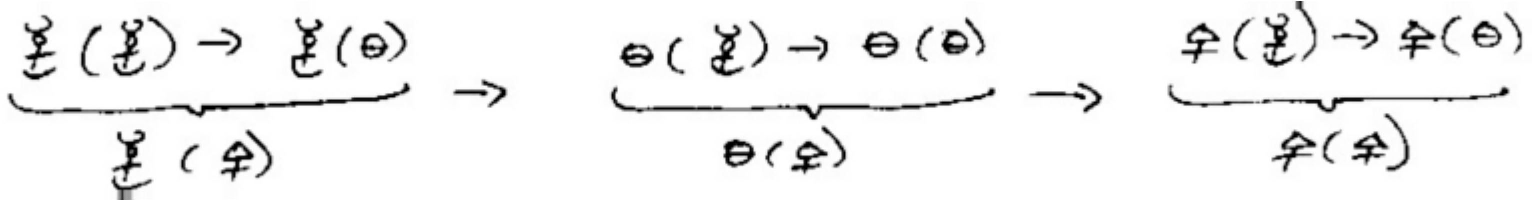
> Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months." {2}

In practice, Naos was a stand-alone manual of modern sorcery and a hermetic guide to discovering wisdom.



The techniques given in the present work enable any individual to follow the path to wisdom: to achieve that genuine, individual, freedom which even today is a rare commodity. Magick, as a Way or path, is essentially a means to discover this individual freedom or liberation - and this freedom is 'internal': the emergence of the Adept, that is, the development of insight, both personal and 'Occult'. Of all Occult traditions, the septenary is perhaps the most practical and direct as a means of attaining this insight.

Which insight is known in the alchemical tradition as the discovery of lapis philosophicus, with The Star Game - as outlined in Naos with its wordless alchemical symbolism manifest in its pieces and movement in three dimensions across seven boards - according to the author of a text in Naos a "nexus between the causal and the acausal" and manifesting "all the esoteric wisdom of alchemy, magick and the Occult". {3}



The Nine Alchemical combinations which form the pieces of The Star Game

What was outlined in this stand-alone manual of modern sorcery and hermetic guide was a tradition initially taught in the ancestral way of a guide personally advising, usually secretly, a pupil or two about the tradition with the pupil(s) expected to do the practical work, to undertake the tasks of each grade, by themselves or with a companion.

All this changed when ONA 2.0 - with its add-ons such as the axiom of individual judgment, the Labyrinthos Mythologicus, and antinomian satanism and National Socialism, and under the guise of 'Anton Long' 1.0 or 'Anton Long' 2.0 {4} - went public around 1992 greatly aided by the individually accessible, and at the time unfettered, Internet, with their being no public distinction between O.N.A 1.0 - the stand-alone and individual manual of modern sorcery and hermetic guide to Lapis Philosophicus - and the toxic mixture, bubbling away in a publicly visible cauldron and given away for free, that was and is known by the acronym O9A.

In retrospect a clear distinction should have been made, with the O9A - ONA 2.0 - renamed as a 'fork' of the individual and clandestine human software that was O.N.A 1.0 and contained within Naos. Moreover, ONA 2.0 was, in its source code and like a certain computer operating system in the 1990s, full of software bugs and bloatware the most insidious of which was the axiom of individual judgment which:

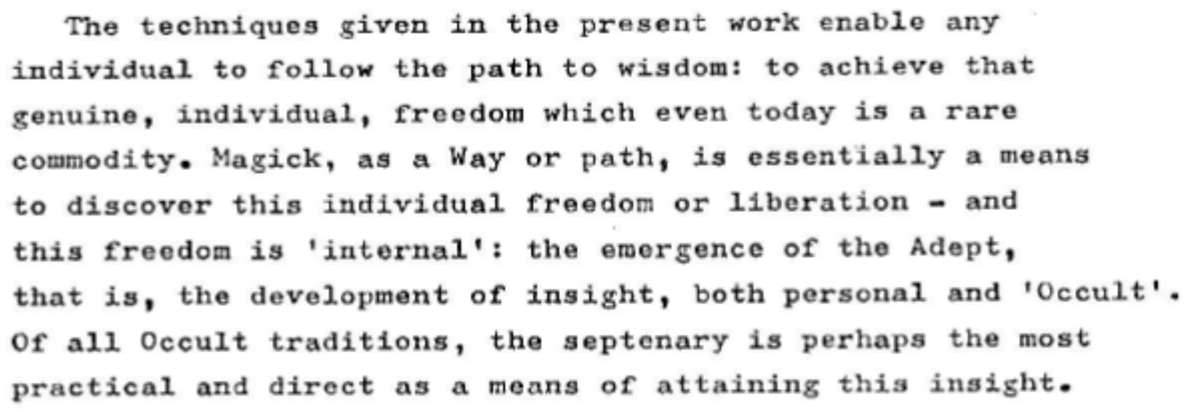
> "in practice it meant that anyone could interpret O9A esoteric philosophy and praxis in whatever way they wanted and establish their own 'O9A nexion' which propagated that interpretation, with there being no authorized version of O9A philosophy and praxis, no person or nexion claiming to officially represent the O9A and thus in possession of the authorized version or interpretation or able to denounce a particular 'O9A nexion' or declare it proscribed." {5}

In effect, anyone, anonymous or otherwise and often via the Internet, could declare themselves to be O9A, as many did, and given the apparent growth and world-wide influence of ONA 2.0 with its antinomian praise of National Socialism, it was almost inevitable that attempts would be made to discredit ONA 2.0 and, by association O.N.A 1.0, and portray it as dangerous, as a significant or potential threat to the status quo with the campaign of discrediting the O9A {6} remarkably successful for by 2018 the O9A was being described as "the most extreme far-right network in the world," {7} and as "the most dangerous far right terror movement operating in the world today," {8} with an item on a popular Internet site devoted to 'rock' and Black Metal music and other such genres stating that:

> "the once-obscure – and now influential – forty-year-old Satanic Neo-Nazi organization, The Order of Nine Angles (O9A), whose membership over the past decade has grown from a handful to an estimated 2000 adherents worldwide." {9}

This discrediting was a natural consequence of the Labyrinthos Mythologicus, of the axiom of individual judgment and of the use of the Internet, with this initial error (the 'software bug') and the subsequent failure to correct it, blameable on 'Anton Long' 1.0 and/or on 'Anton Long' 2.0.

In regard to the primary sources of the Longusian Occult tradition it is our considered opinion that there is only one source: the stand-alone manual of modern sorcery and a hermetic guide to discovering wisdom that is described in the 1989 collection of texts titled *Naos: A Practical Guide To Modern Magick*. {1} All other sources that have hitherto been assumed by whomsoever are unnecessary, with Naos "clearly written without any mystification".



The techniques given in the present work enable any individual to follow the path to wisdom: to achieve that genuine, individual, freedom which even today is a rare commodity. Magick, as a Way or path, is essentially a means to discover this individual freedom or liberation - and this freedom is 'internal': the emergence of the Adept, that is, the development of insight, both personal and 'Occult'. Of all Occult traditions, the septenary is perhaps the most practical and direct as a means of attaining this insight.

Gelis Sangster et al
JD 2460725.1

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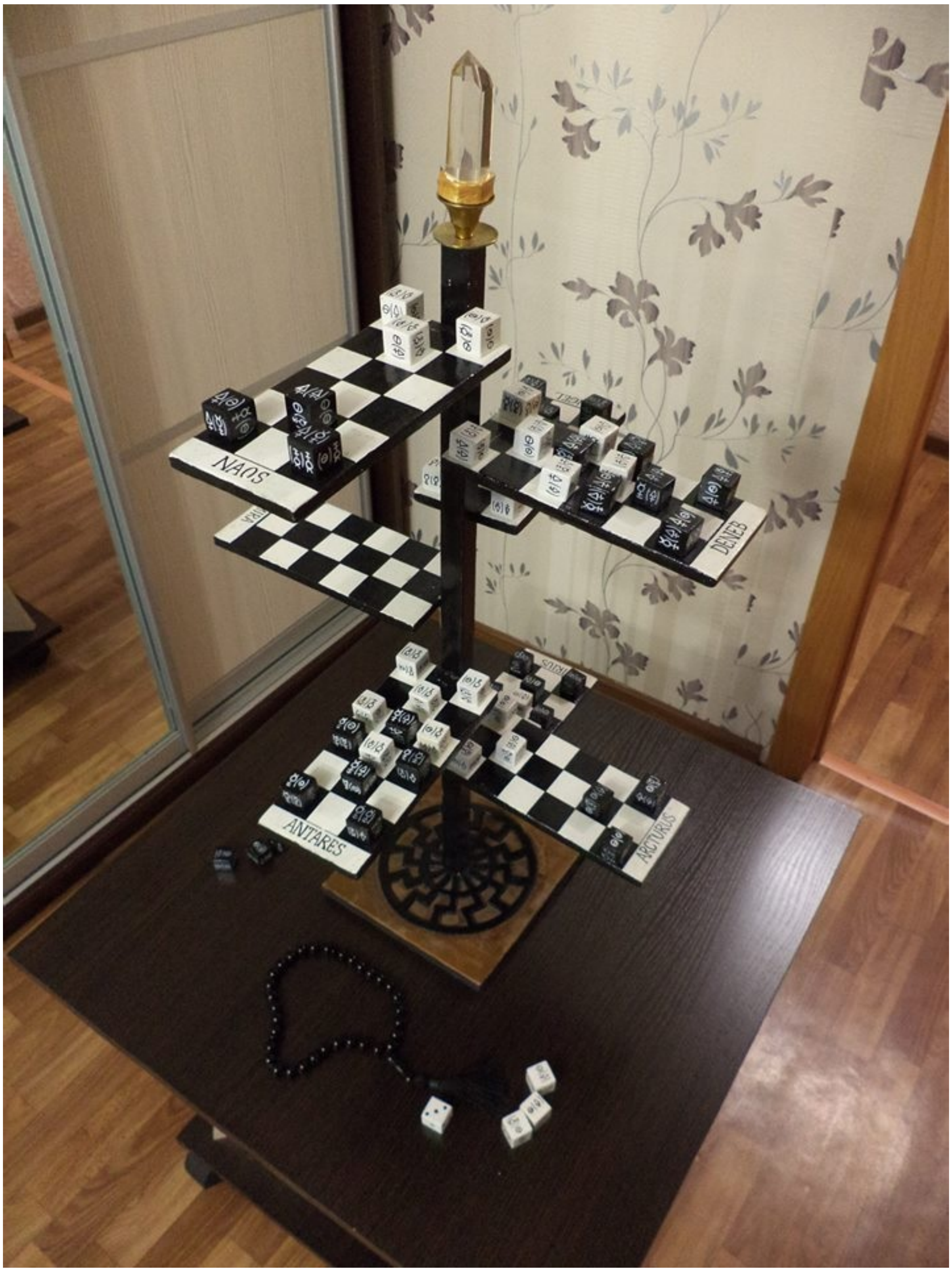
{1} A facsimile of the 1989 *Naos* collection is available at https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

The title refers to the seventh board of The Star Game, named after the star Naos in the constellation of Zeta Puppis.



{2} *Naos And Satan*, https://archive.org/download/naos-and-satan/naos-and-satan.pdf

{3} An illustrated guide to The Star Game is available at https://archive.org/download/star-game-101_202311/star-game-101.pdf

{4} In 2012 Professor Connell Monette wrote that it could be that "the name has been used by multiple individuals over the last 30 years." *Mysticism in the 21st Century*, Sirius Productions, 2013.

This was echoed in the 2023 article *The Order of Nine Angles: Cosmology, Practice & Movement* whose authors wrote that it is "possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors." https://doi.org/10.1080/1057610X.2023.2186737

{5} *Ethics And The O9A Movemen*t, 2024, https://archive.org/download/ethics-and-the-o9a/ethics-and-the-o9a.pdf

{6} The story begins in 2013 with an FBI confidential informant (CI) who would later become an undercover agent provocateur and paid US$78,133.20 plus expenses of $4,378.60 for his work between February 7, 2018 and early 2020. Case 2:20-cr-00032-JCC Document 194 Filed 08/13/21, https://www.scribd.com/document /606088463/Trial-Of-Kaleb-Cole-Motion-To-Suppress

As a witness for the prosecution in a criminal trial of neo-nazi Kaleb Cole in 2021 the CI admitted to working undercover as the transcript of his testimony revealed:

> 19/20 Q You were present at a meeting on January 9, 2020, at the
> 19/21 home in Conroe, Texas, correct?
> 19/22 A Yes, sir.
> 19/23 Q And Mr. Cole and Mr. Denton were there, correct?
> 19/24 A That's correct.
> 19/25 Q You were there in an undercover capacity, correct?
> 20/1 A Correct.
>
> https://www.scribd.com/document/606087464/Trial-Testimony-of-Joshua-Sutter

On or around 2013 the CI and his wife started an American 'chapter' (nexion) of the O9A called Tempel ov Blood, a moniker stolen from and previously used in the late 1980s by a short-lived cult, established in Thurston County in the State of Washington, which was based on the Vampire mythos with the cult described in the book *Tales Of Sinister Influence* published by Ixaxaar Publications in 2006.

With help from the FBI the CI began to self-publish Occult books under the imprint of Martinet Press. One of these books was *The Devil's Quran*; another, the dystopian violent and graphic novel *Iron Gates*. He also established an Internet presence for his 'nexion' and began publishing items about the O9A and corresponding with other self-declared O9A followers.

Over the years the CI, at the instigation of the FBI, produced 'black propaganda' - successfully used by the FBI in the 1950s and 1970s as part of a Counter Intelligence Program, https://web.archive.org/web/20120910071729/http://www.icdc.com/~paulwolf/cointelpro/cointel.htm - the main themes of which were inciting terrorism against Western governments, including America; inciting and supporting misogyny, sexual abuse, and rape; and supporting the patriarchal ethos and the principle of 'might is right'.

This 'black propaganda' became an essential part of the post-2018 narrative about the O9A, and formed the basis of a 2018 article titled *Beyond The Iron Gates: How Nazi-Satanists Infiltrated the UK Underground* - https://thequietus.com /opinion-and-essays/black-sky-thinking/ona-fascism-nazis-folk-horror-underground-occult/ - which mentioned the CI's 'tempel ov blood', stated that the O9A was a group with 'members', and which accused the O9A of advocating rape and "random attacks on innocent victims" as well as having as a 'member' a person, resident in England, convicted of sexual offences.

This public article was also one of the first to employ the fallacy of illicit transference: (i) by claiming a convicted criminal was a 'member' of the O9A and involved with an O9A nexion, and (ii) by citing the CI's material as a source, and (iii) stating that this criminal, his self-described British-based 'O9A nexion', and such material were representative of the O9A and thus 'proved' the O9A condoned sexual abuse, misogyny, and terrorism.

The employment of this fallacy became one of the foundations of the public narrative used to discredit both ONA 2.0 and ONA 1.0.

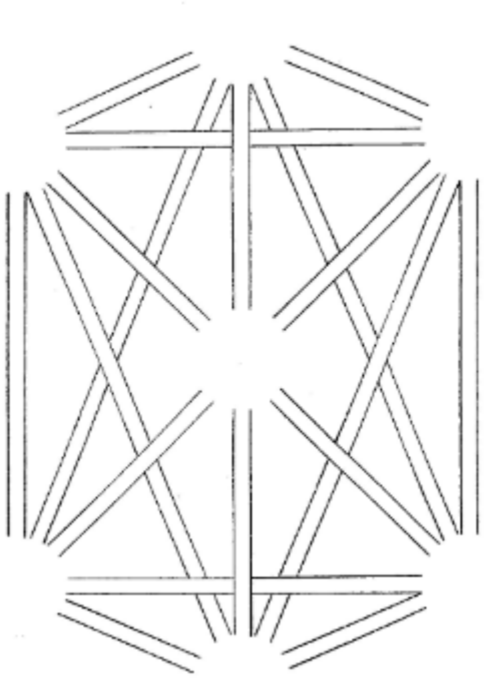
{7} Mail on Sunday, 2 January 2021

{8} https://web.archive.org/web/20250219081822/https://www.thejc.com/news/home-secretary-urged-to-ban-nazi-satanist-group-that-vows-to-combat-jewish-influence-mahliz0u

{9} https://thequietus.com/opinion-and-essays/black-sky-thinking/ona-fascism-nazis-folk-horror-underground-occult/

Historical Antecedents Of The Longusian Septenary System

A selection of images from mostly Renaissance books, and mostly in Latin, dealing with alchemy which illustrate the ancient Hebdomad (ἑβδομάς) which formed the basis of the Longusian tradition {1} first publicly described in the compilation of typescripts titled *Naos* distributed in a limited edition of 63 copies in 1989 and digitized as a pdf file in 2008. {2}



Longusian Septenary Tree of Wyrd

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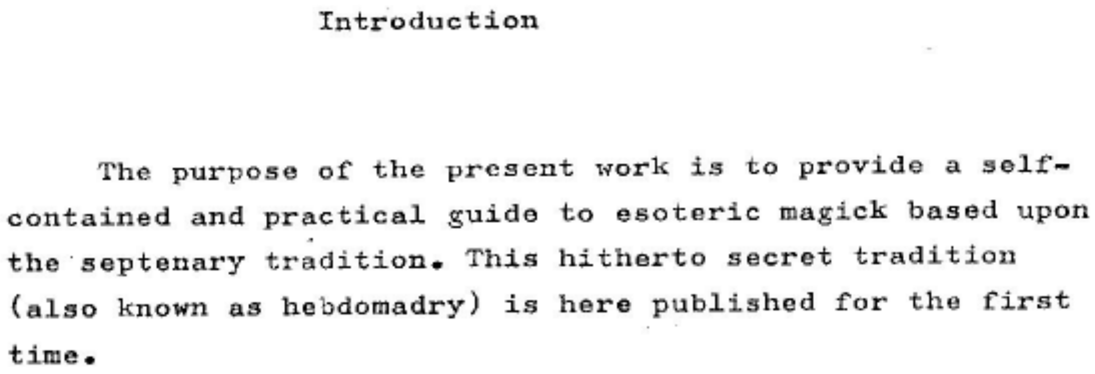


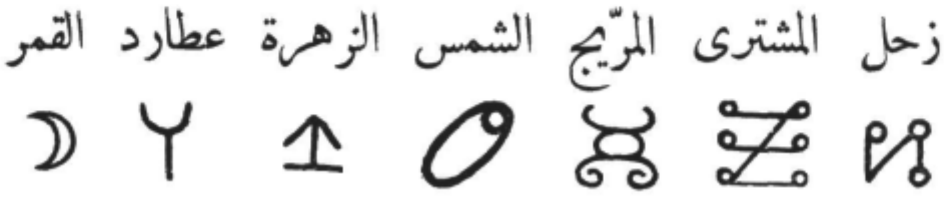
Introduction

The purpose of the present work is to provide a self-contained and practical guide to esoteric magick based upon the septenary tradition. This hitherto secret tradition (also known as hebdomadry) is here published for the first time.

From the Introduction to *Naos*

°°°

Despite the fact that multiple Renaissance books, as well as the Arabic Ghayat al-hakim (c.1050) and the Latin Picatrix, c.1300-c.1459 and a handwritten manuscript by Isaac Newton entitled *Lapis Philosophicus cum suis rotis elementaribus*, {3} contained images of a septenary system, with such a system also described in the Greek text of the Poemandres tractate of the Corpus Hermeticum (c.100-230) academics researching the O9A failed to discover all these sources and as late as 2012 the Longusian septenary Tree of Wyrd was dismissed as just "a replacement for the Kabbalah [...] a non-Semitic version of the Kabbalistic Sepherot," {4} revealing not only the lack of research involving primary hermetic, alchemical, and Occult sources, but also an acceptance of the belief, fostered by the Hermetic Order of the Golden Dawn and individuals such as Michael Aquino and Kenneth Grant, that the Western Occult tradition is based upon the Kabbala with its later ten-fold Otz Chim.



Septenary System: Ghayat al-hakim

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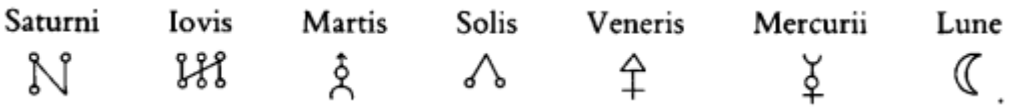

Septenary System: Picatrix

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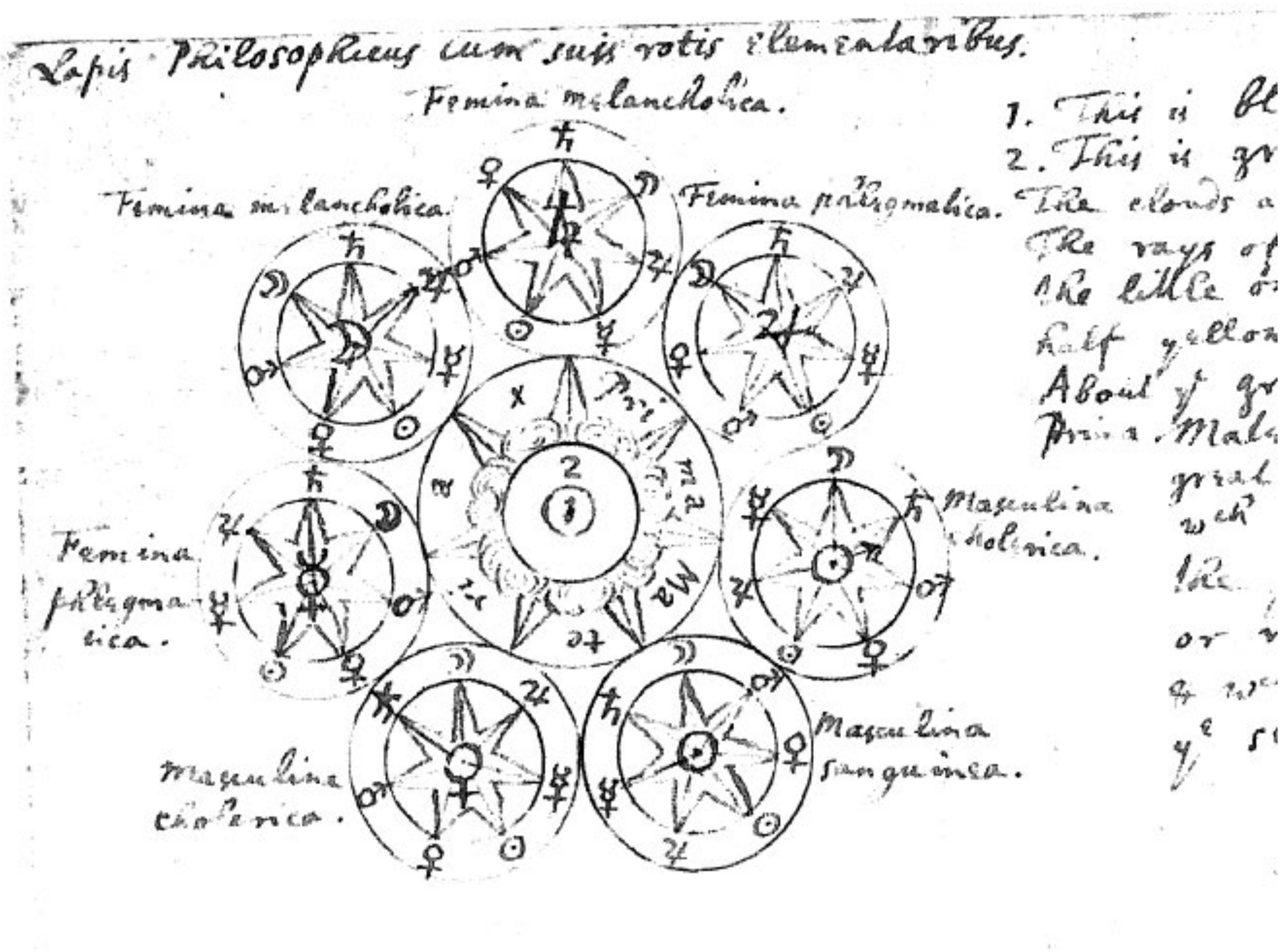


Septenary System
Isaac Newton: *Lapis Philosophicus cum suis rotis elementaribus*

°°°

June Boyle
January 2024

1. *Naos* expounds an Occult, a septenary, system that has no parallels in Occult literature, ancient and modern. In terms of esoteric philosophy its ontology, the septenary Star Game and its fluidic alchemical symbolism and correspondences, Esoteric Chant, the three to six month rite of Internal Adept and the other practical tasks of the Seven Fold Way, make it unique and appropriately described by the term Longusian tradition and not, as commonly done, by the name 'order of nine angles' since what became known by that name was a later development.

As noted in *Satan and Naos*,

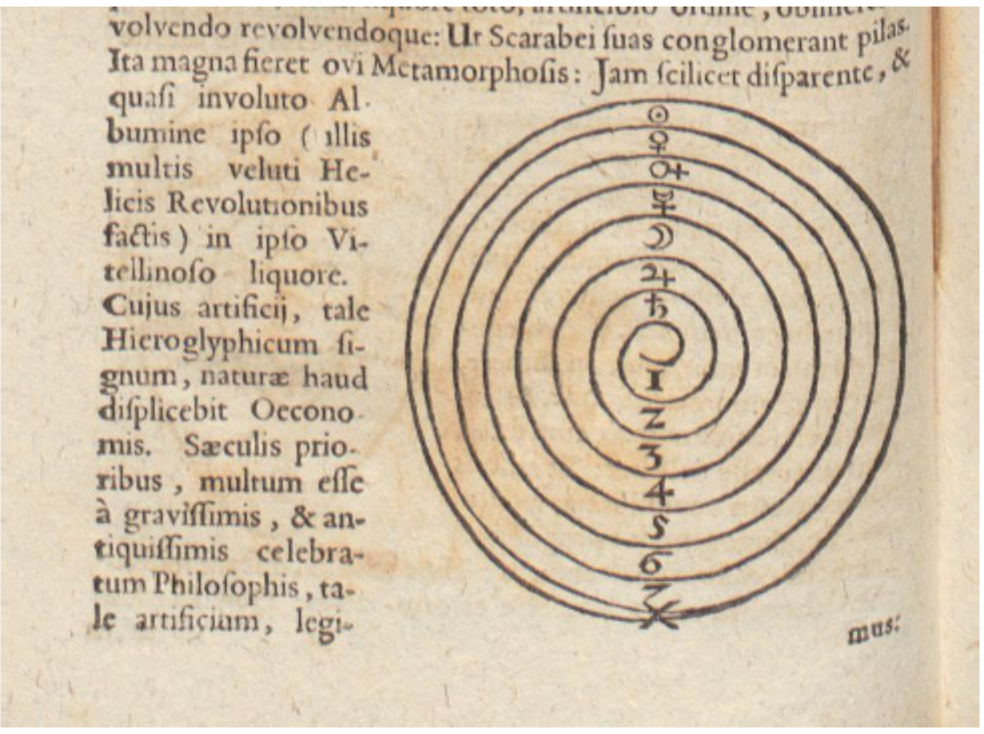
> "The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept [...]
>
> Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in *Naos*, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept. The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months." *O9A: The Importance Of Primary Sources*, pp.24-25, https://archive.org/download/sources-overview/sources-overview.pdf

2. The facsimile of *Naos* is available as a 43Mb pdf at https://web.archive.org/web/20230524234742/https://gawathan.files.wordpress.com/2022/10/naos-practical-guide-to-modern-magick.pdf

3. MS 416, in Babson College's Grace K. Babson Collection of the Works of Sir Isaac Newton, currently housed in the Huntington Library, San Marino, California.

4. The statement was made by Jacob Senholt in his chapter *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* of a book published by Oxford University Press in 2012 titled *The Devil's Party: Satanism in Modernity*.

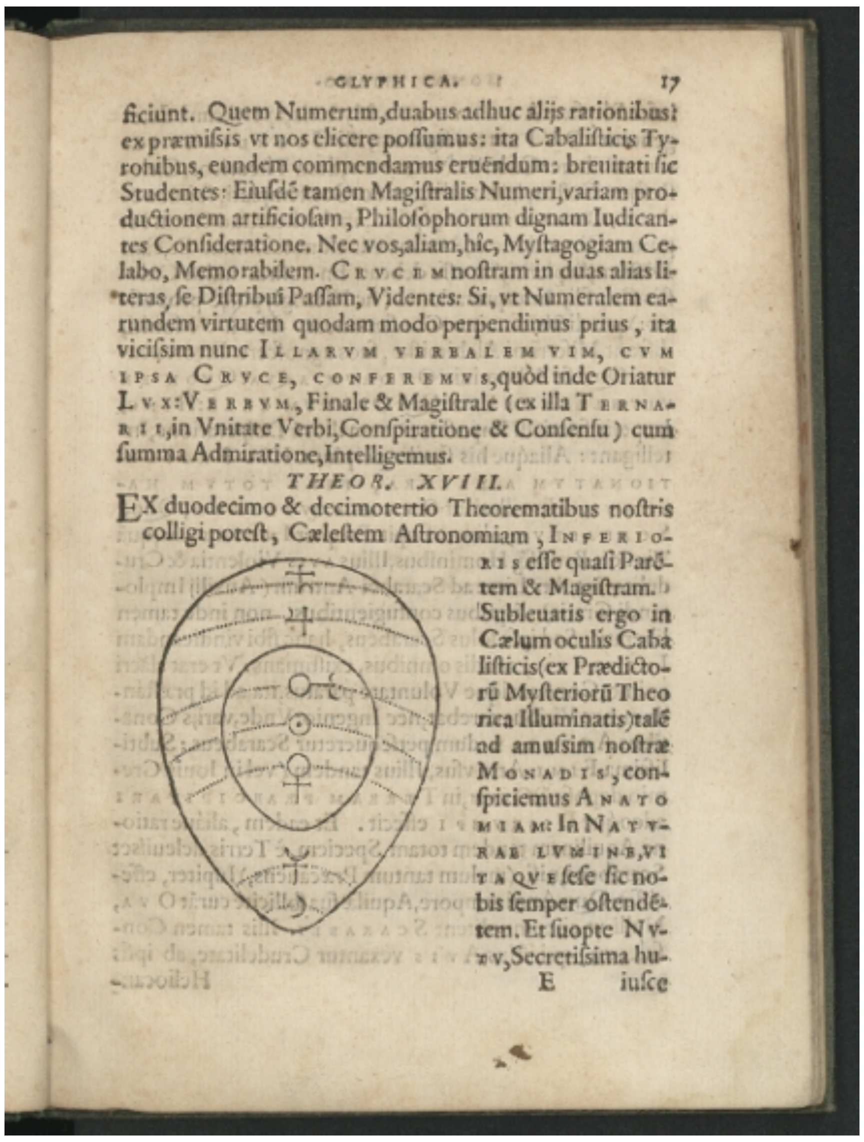
The Historical Septenary



volvendo revolvendoque: Ut Scarabei ſuas conglomerant pilas. Ita magna fieret ovi Metamorphoſis: Jam ſcilicet diſparente, & quaſi involuto Albumine ipſo (illis multis veluti Helicis Revolutionibus factis) in ipſo Vitellinoſo liquore. Cujus artificij, tale Hieroglyphicum ſignum, naturæ haud diſplicebit Oeconomis. Sæculis prioribus, multum eſſe à graviſſimis, & antiquiſſimis celebratum Philoſophis, tale artificium, legimus:

Septenary:
John Dee: Monas Hieroglyphica
1564

°°°



GLYPHICA. 17

ficiunt. Quem Numerum, duabus adhuc alijs rationibus ex præmiſsis vt nos elicere poſſumus: ita Cabaliſticis Tyronibus, eundem commendamus eruendum: breuitati ſic Studentes: Eiuſdē tamen Magiſtralis Numeri, variam productionem artificioſam, Philoſophorum dignam Iudicantes Conſideratione. Nec vos, aliam, hîc, Myſtagogiam Celabo, Memorabilem. CRVCEM noſtram in duas alias literas, ſe Diſtribui Paſſam, Videntes: Si, vt Numeralem earundem virtutem quodam modo perpendimus prius, ita viciſsim nunc ILLARVM VERBALEM VIM, CVM IPSA CRVCE, CONFEREMVS, quòd inde Oriatur LVX: VERBVM, Finale & Magiſtrale (ex illa TERNARII, in Vnitate Verbi, Conſpiratione & Conſenſu) cum ſumma Admiratione, Intelligemus.

THEOR. XVIII.

EX duodecimo & decimotertio Theorematibus noſtris colligi poteſt, Cæleſtem Aſtronomiam, INFERIORIS eſſe quaſi Parētem & Magiſtram. Subleuatis ergo in Cælum oculis Cabaliſticis (ex Prædictorū Myſteriorū Theorica Illuminatis) talē ad amuſsim noſtræ MONADIS, conſpiciemus ANATOMIAM: In NATVRAE LVMINE, VITAQVE ſeſe ſic nobis ſemper oſtendētem. Et ſuopte NVTV, Secretiſsima hu-

E iuſce

Septenary:
John Dee: Monas Hieroglyphica
1564

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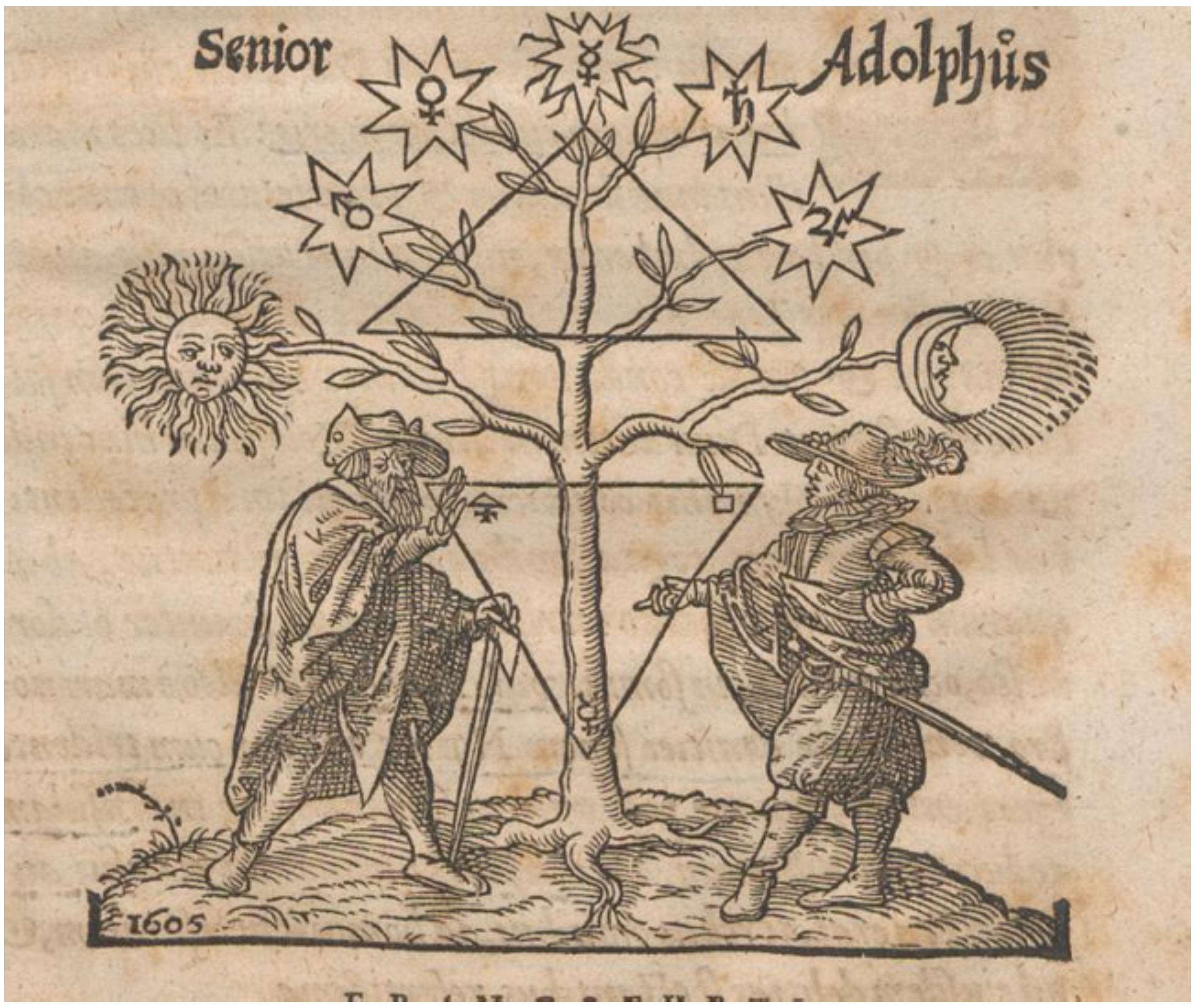
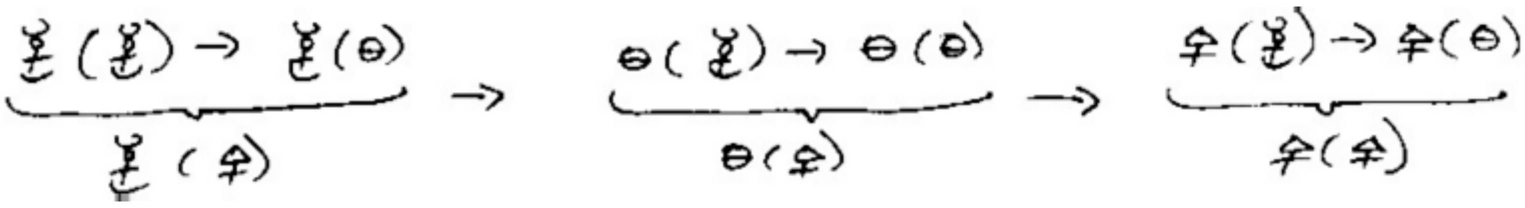

Senior
Adolphus
☿
♀
♄
♂
♃
1605

Septenary:
Azoth Sive Aureliae Occultae Philosophorum
1613

Showing the Paracelsian Trinity
Alchemical Mercury, Alchemical Sulphur, Alchemical Salt
which in combination form the pieces of the Star Game described in Naos



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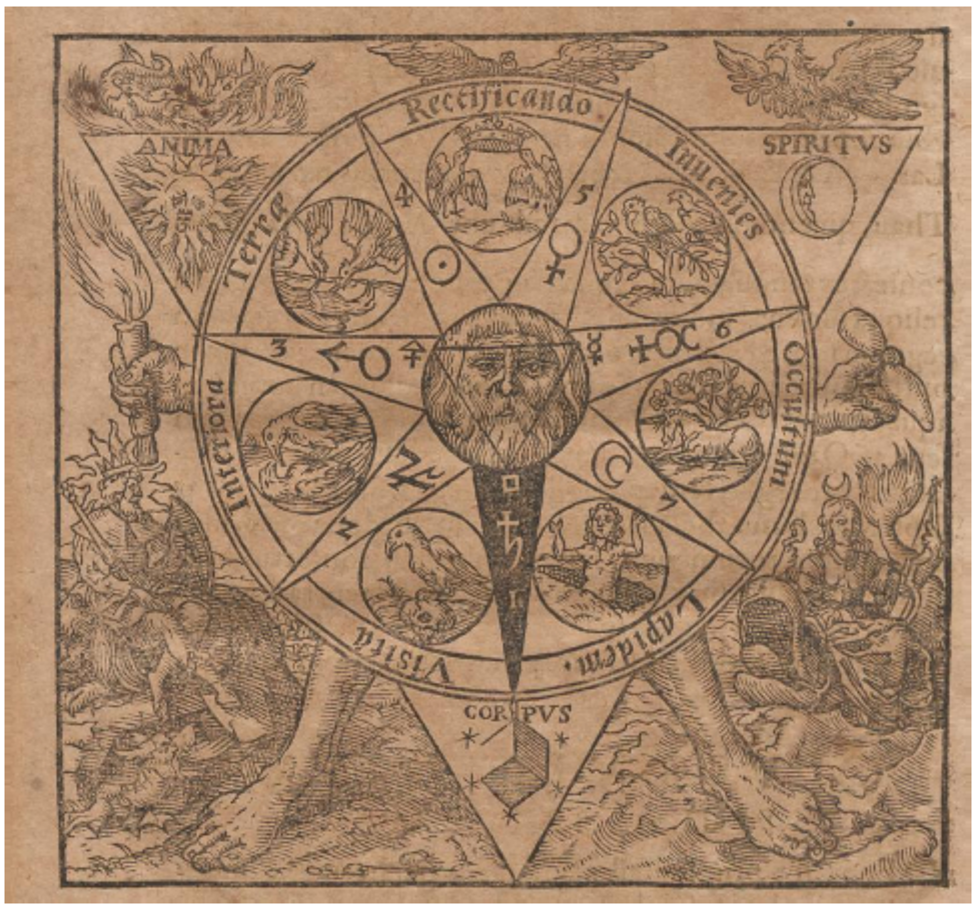
Rectificando
Inuenies
Occultum
Lapidem
Visita
Interiora
Terrae
ANIMA
SPIRITVS
CORPVS
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Septenary:
Azoth Sive Aureliae Occultae Philosophorum
1613

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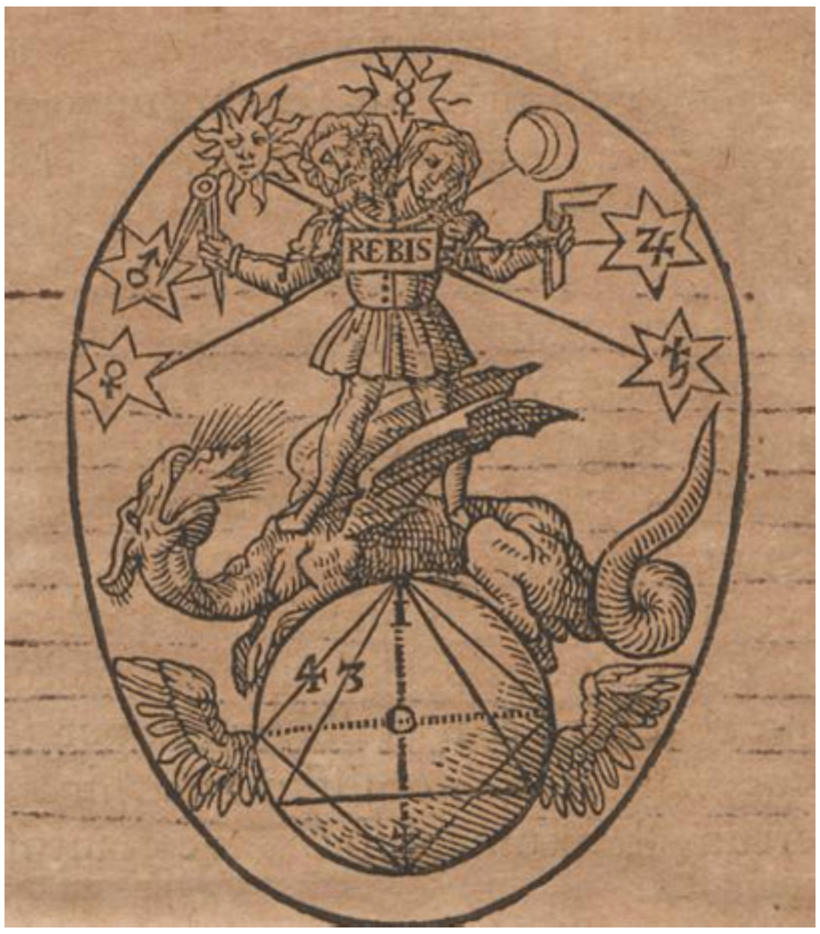
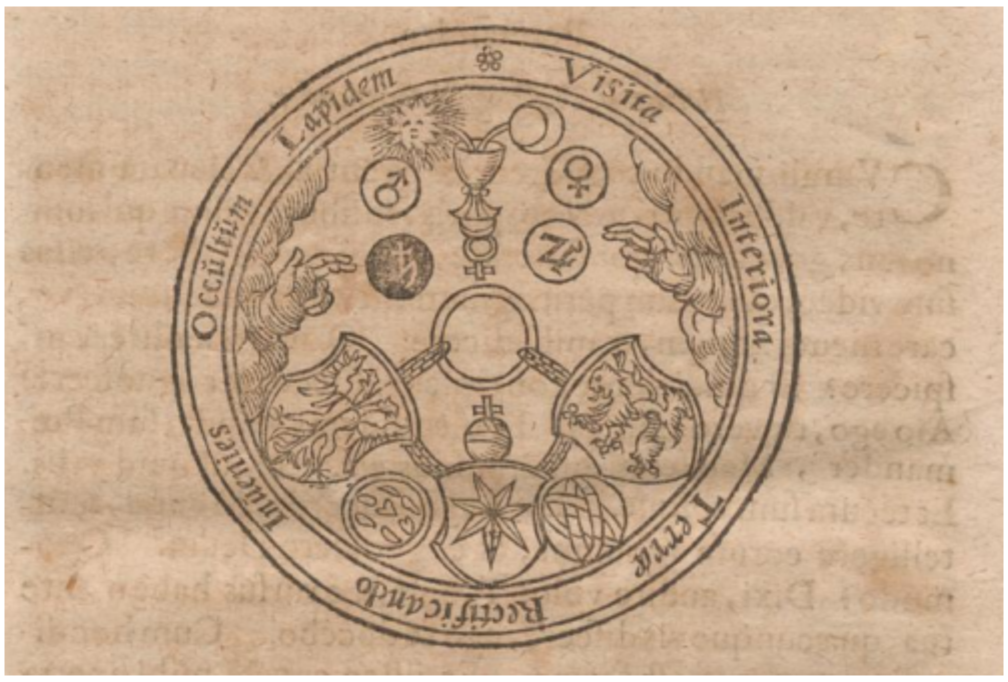


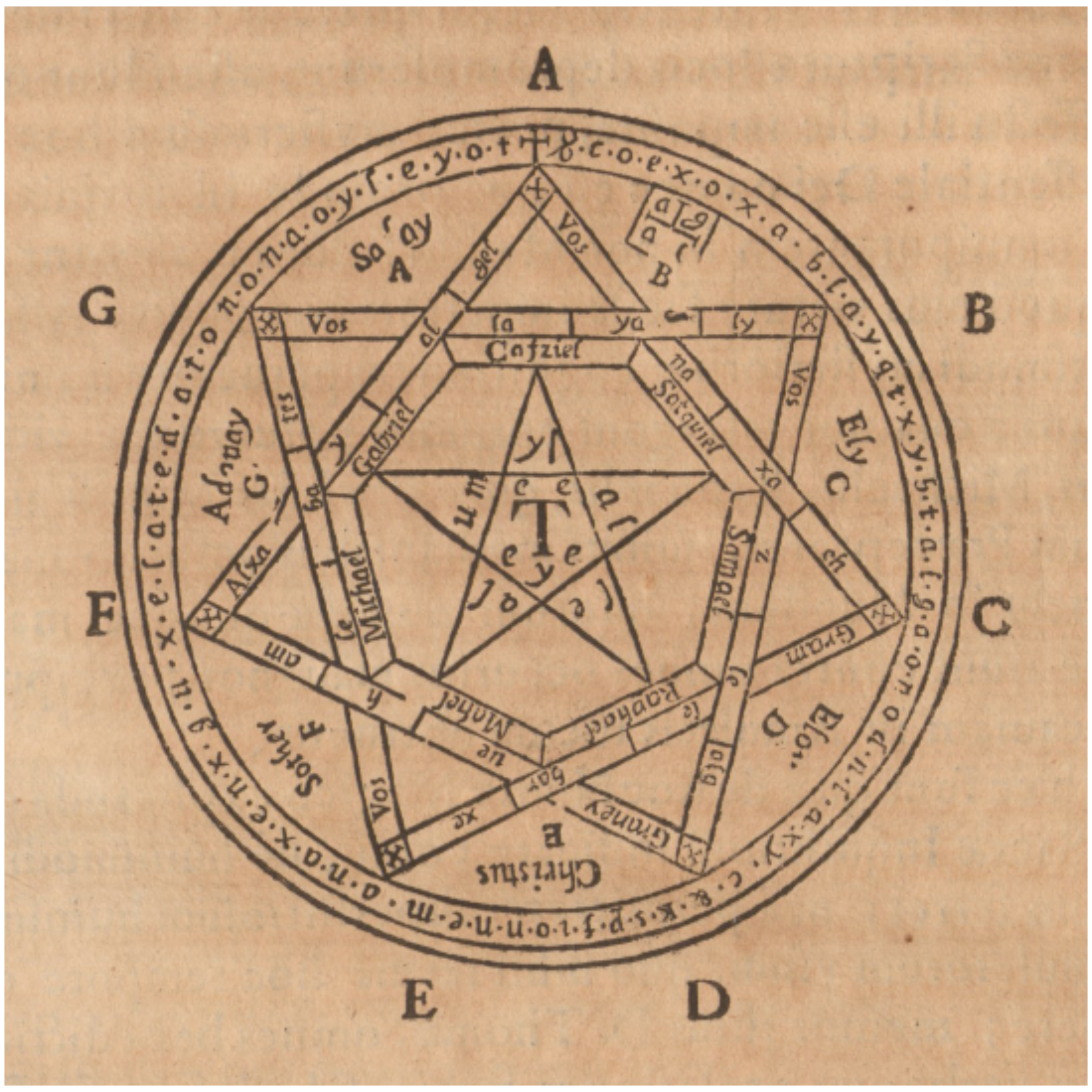
Septenary:
Azoth Sive Aureliae Occultae Philosophorum
1613

◦◦◦


Visita Interiora Terræ Rectificando Invenies Occultum Lapidem

Septenary:
Azoth, sive aureliae occcultae philosophorum
1613

◦◦◦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Sadday A
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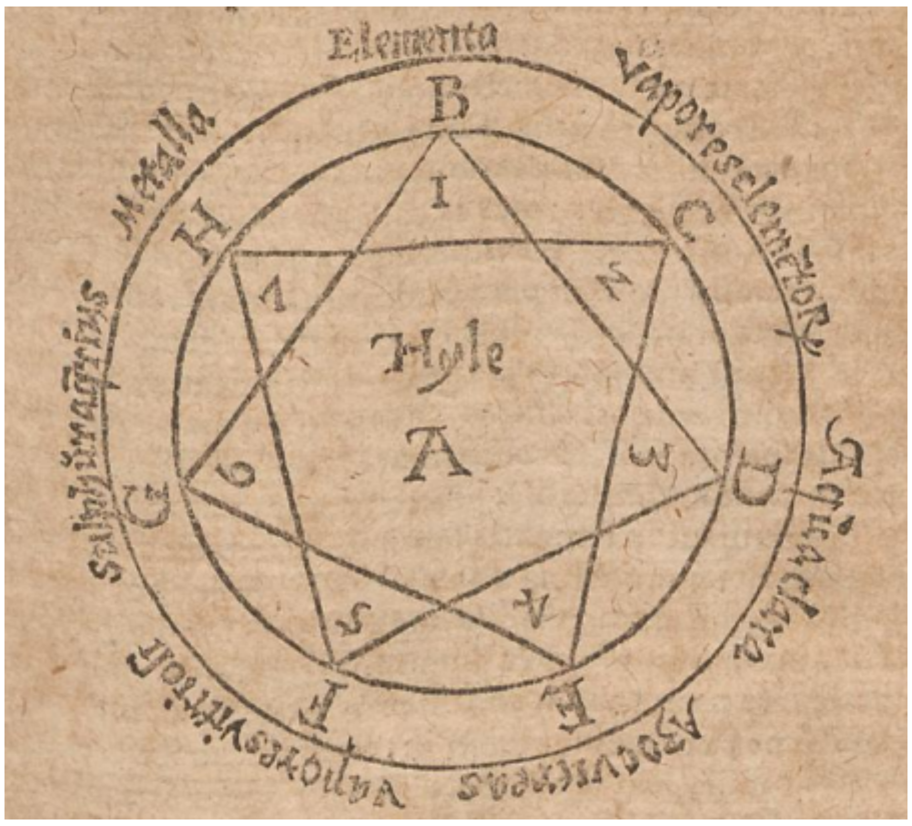
Ely C
Eloi D
Christus E
Sother F
Adonay G
Cafziel
Gabriel
Michael
Samael
Raphael
Vos
T

Septenary:
Oedipvs Aegyptiacvs
1652
Amulet of Venus and Mars

°°°


Elementa
Metalla
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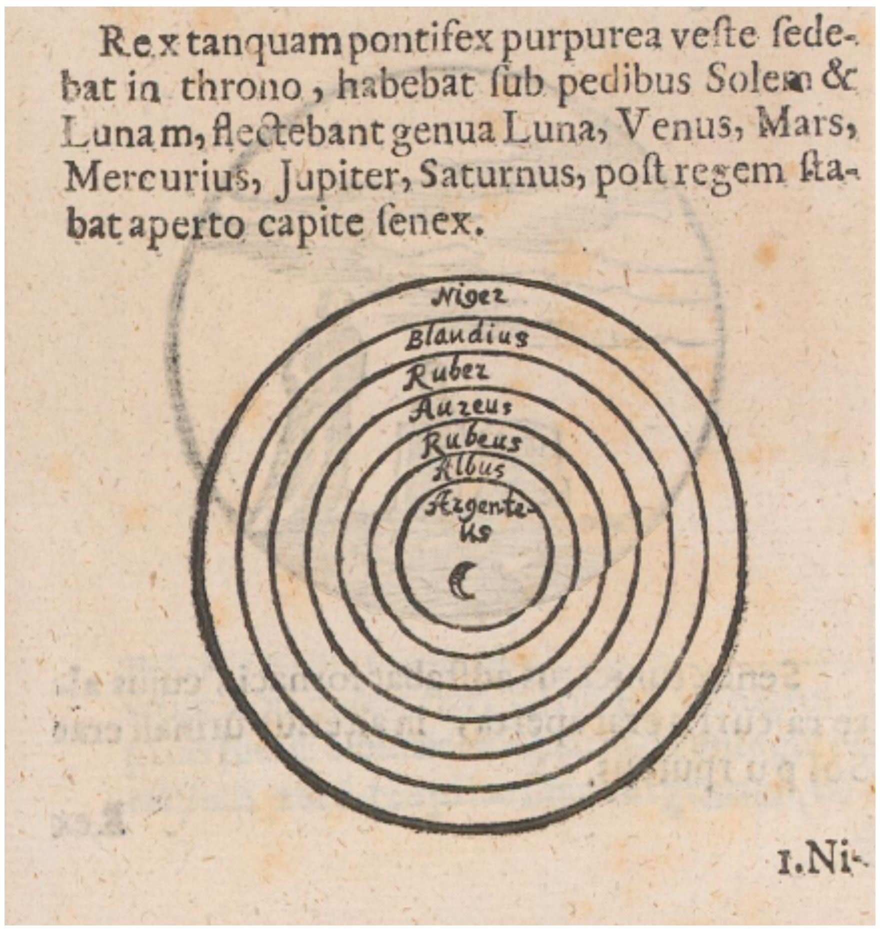
Septenary:
Theatrum chemicum, praecipuos selectorum auctorum tractatus de chemiae et lapidis philosophici antiquitate
1612

°°°

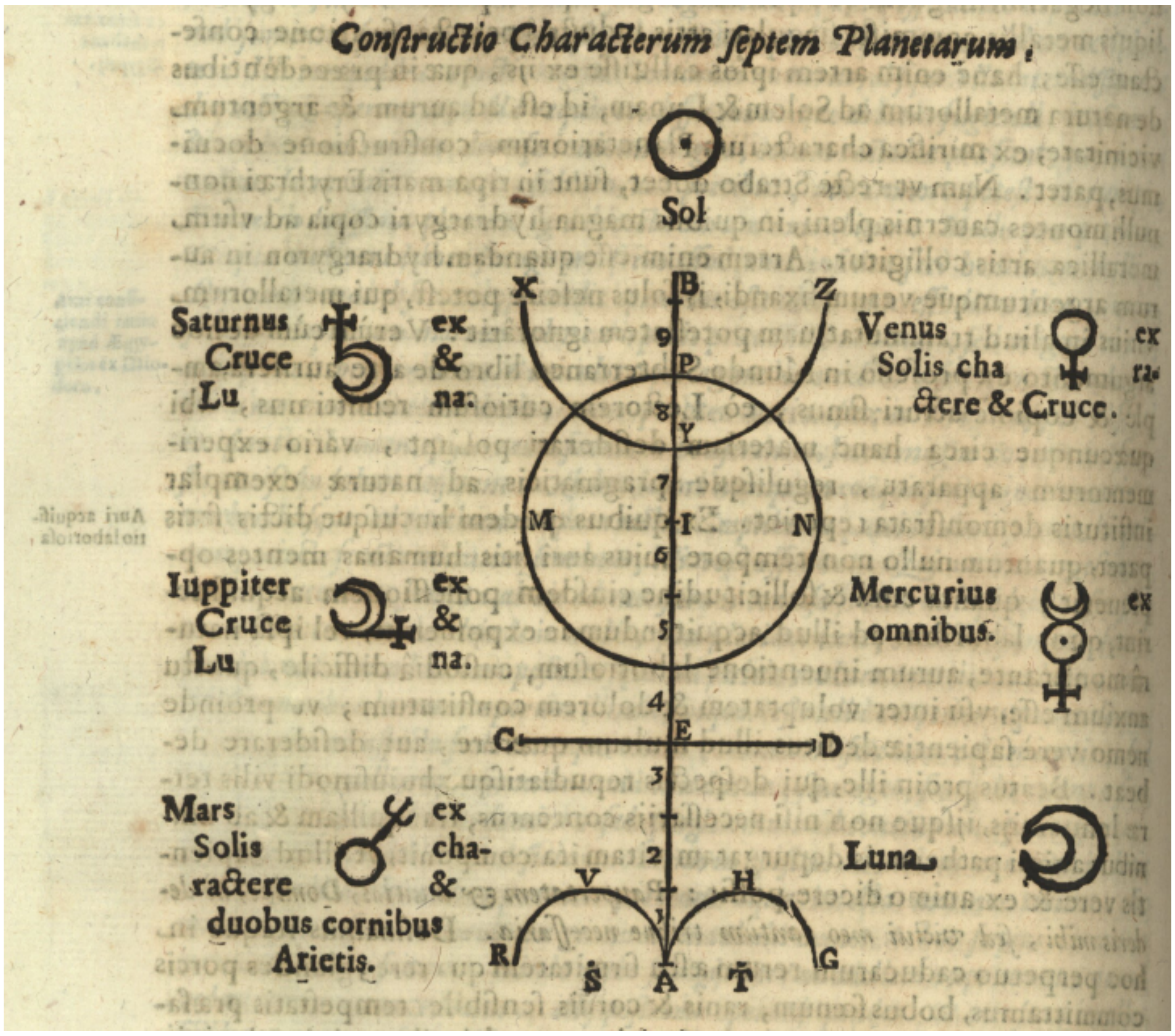


Rex tanquam pontifex purpurea veſte ſedebat in throno, habebat ſub pedibus Solem & Lunam, flectebant genua Luna, Venus, Mars, Mercurius, Jupiter, Saturnus, poſt regem ſtabat aperto capite ſenex.

Niger
Blandius
Ruber
Aureus
Rubeus
Albus
Argenteus
☾
1.Ni-

Septenary:
Edouardi Kellaei Angli tractatus duo egregii de lapide philosophorum
1676

°°°



Conſtructio Characterum ſeptem Planetarum.

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Cruce
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&
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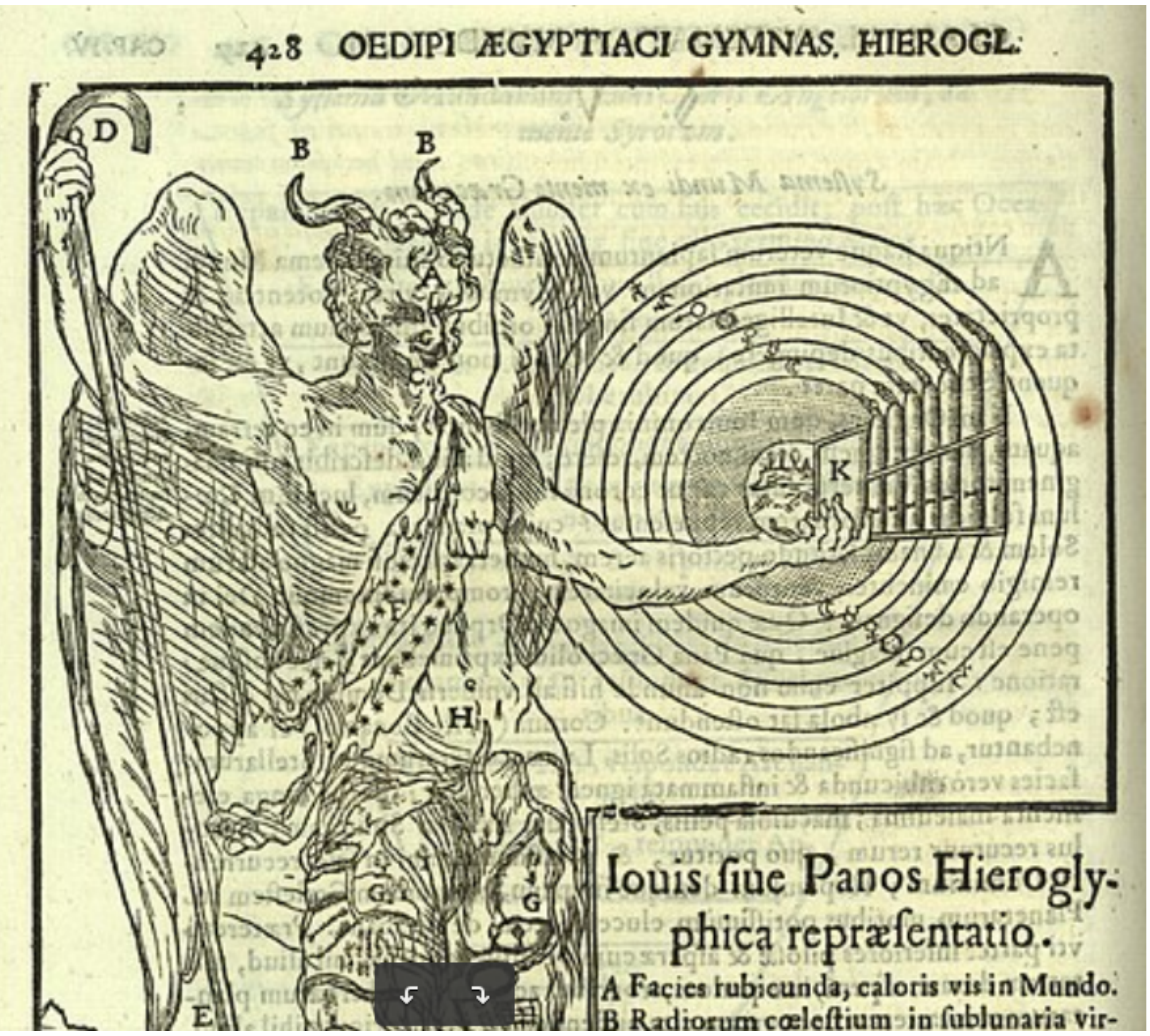
Venus
Solis cha
ctere & Cruce.
ex
ra
Iuppiter
Cruce
Lu
ex
&
na.
Mercurius
omnibus.
ex
Mars
Solis
ractere
duobus cornibus
Arietis.
ex
cha-
&
Luna.

Septenary:
Oedipvs Aegyptiacvs Tome II
1652

°°°



428 OEDIPI ÆGYPTIACI GYMNAS. HIEROGL.

Iouis ſiue Panos Hieroglyphica repræſentatio.

A Facies rubicunda, caloris vis in Mundo.
B Radiorum cœleſtium in ſublunaria vir-

Septenary:
Oedipvs Aegyptiacvs Tome II
1652

K on the Pan pipes = Harmonia 7 Planetarum

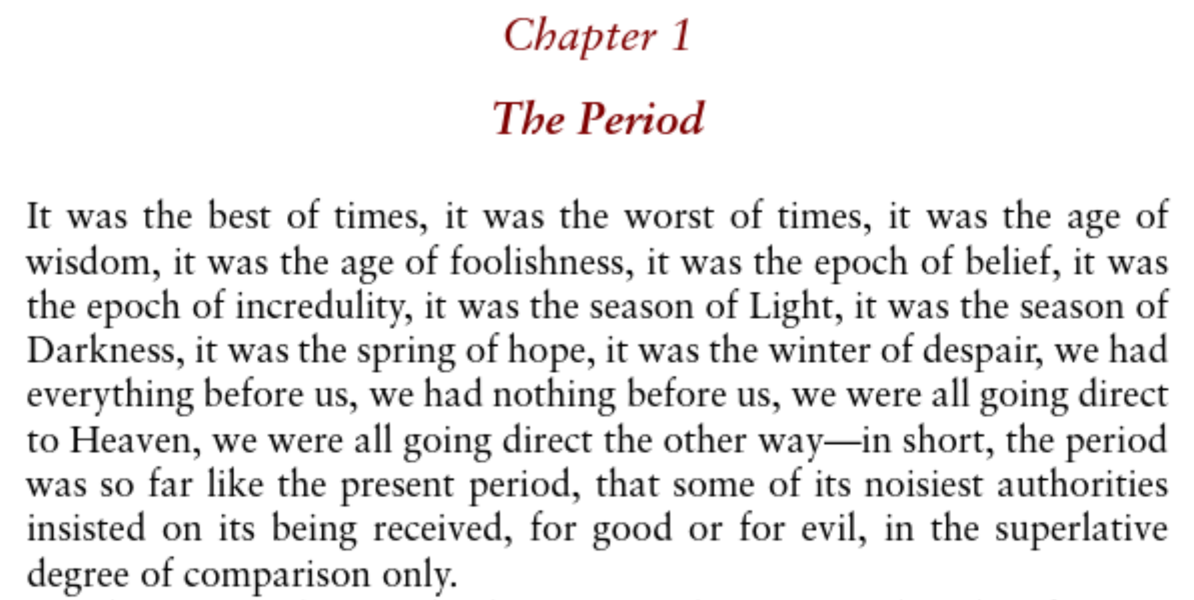
This item is in the Public Domain

Introduction To The Hebdomian Way

Lapis Philosophicus And The Millennial Perspective

There arrives a moment in the lives of some individuals who from personal practical experience, or from a hermetic quest (ἄνοδος) for Lapis Philosophicus {1} such as the modern Hebdomian Way, {2} know if only intuitively the flaws that are part of our human nature and which flaws are evident in the impersonal wars, the armed conflicts, which have bedevilled us for millennia and resulted in so many deaths, so much destruction and so much human suffering. This is the moment of a personal choice: to be or to remain distant from such matters or to actively try in some way to act.

A moment well-described over a century ago by the novelist Charles Dickens:



Chapter 1

The Period

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

Many individuals, in many lands, over many millennia have lived their own answer of seeking to 'hold the line' as Myatt explains in two essays based on this own personal experience. {3} In a hermetic quest, the choice is well-described in an ancient text, tractate XIII, that formed part of the Corpus Hermeticum involving as it does a 'separation from the world',

> 1. Ἐν τοῖς Γενικοῖς, ὦ πάτερ, αἰνιγματωδῶς καὶ οὐ τηλαυγῶς ἔφρασας περὶ θειότητος διαλεγόμενος· οὐκ ἀπεκάλυψας, φάμενος μηδένα δύνασθαι σωθῆναι πρὸ τῆς παλιγγενεσίας· ἐμοῦ τε σοῦ ἱκέτου γενομένου, ἐπὶ τῆς τοῦ ὄρους καταβάσεως, μετὰ τὸ σὲ ἐμοὶ διαλεχθῆναι, πυθομένου τὸν τῆς παλιγγενεσίας λόγον μαθεῖν, ὅτι τοῦ τον παρὰ πάντα μόνον ἀγνοῶ, καὶ ἔφης, ὅταν μέλλῃς κόσμου ἀπαλλοτριοῦσθαι, παραδιδόναι μοι. τοιμος ἐγενόμην καὶ ἀπηνδρείωσα τὸ ἐν ἐμοὶ φρόνημα ἀπὸ τῆς τοῦ κόσμου ἀπάτης· σὺ δέ μου καὶ τὰ ὑστερήματα ἀναπλήρωσον οἷς ἔφης μοι παλιγγενεσίας <γένεσιν> παραδοῦναι προθέ μενος ἐκ φωνῆς ἢ κρυβήν· ἀγνοῶ, ὦ Τρισμέγιστε, ἐξ οἵας μήτρας ἄνθρωπος ἐγεννήθη, σπορᾶς δὲ ποίας.
>
> 2. Ὦ τέκνον, σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν.
>
> 1. When, father, you in the Exoterica conversed about divinity your language was enigmatic and obscure.
>
> There was, from you, no disclosure; instead, you said no one can be rescued before the Palingenesis. Now, following our discussion as we were passing over the mountain I became your supplicant, inquiring into learning the discourse on Palingenesis since that, out of all of them, is the only one unknown to me, with you saying it would be imparted to me when I became separated from the world.

> Thus I prepared myself, distancing my ethos from the treachery in the world. Therefore - by explaining it either aloud or in secret - rectify my insufficiencies since you said you would impart Palingenesis to me.
>
> Trismegistus, I am unknowing of what source a mortal is begotten and from what sown.
>
> 2. My son, noetic sapientia is in silence, with the sowing the genuinely noble. {4}

The Hermetic Quest

In the Ποιμάνδρης (Poemandres) tractate of the Corpus Hermeticum, written between c.100 and c.230 ev, the personal quest is described as a journey through seven spheres during which the initiate 'offers up' - transcends - certain personal traits:

> καὶ οὕτως ὁρμᾷ λοιπὸν ἄνω διὰ τῆς ἁρμονίας, καὶ τῇ πρώτῃ ζώνῃ δίδωσι τὴν αὐξητικὴν ἐνέργειαν καὶ τὴν μειωτικήν, καὶ τῇ δευτέρᾳ τὴν μηχανὴν τῶν κακῶν, δόλον ἀνενέργητον, καὶ τῇ τρίτῃ τὴν ἐπιθυμητικὴν ἀπάτην ἀνενέργητον, καὶ τῇ τετάρτῃ τὴν ἀρχοντικὴν προφανίαν ἀπλεονέκτητον, καὶ τῇ πέμπτῃ τὸ θράσος τὸ ἀνόσιον καὶ τῆς τόλμης τὴν προπέτειαν, καὶ τῇ ἕκτῃ τὰς ἀφορμὰς τὰς κακὰς τοῦ πλούτου ἀνενεργήτους, καὶ τῇ ἑβδόμῃ ζώνῃ τὸ ἐνεδρεῦον ψεῦδος.
>
> "Thus does the mortal hasten through the harmonious structure, offering up, in the first realm, that vigour which grows and which fades, and - in the second one - those dishonourable machinations, no longer functioning. In the third, that eagerness which deceives, no longer functioning; in the fourth, the arrogance of command, no longer insatiable; in the fifth, profane insolence and reckless haste; in the sixth, the bad inclinations occasioned by riches, no longer functioning; and in the seventh realm, the lies that lie in wait." {5}

In the Hebdomian Way, these qualities are enumerated in terms of the seven stages, or degrees, of initiation:

° 1. That vigour - enthusiasm - which grows and which fades.
° 2. Those dishonourable machinations.
° 3. That eagerness which deceives.
° 4. The arrogance of authority over others.
° 5. Profane insolence and reckless haste.
° 6. The bad inclinations occasioned by a comfortable life-style.
° 7. The lies that lie in wait. {2}

Thus, the modern quest simply involves seven practical tasks, outlined in Appendix One, which experience has shown to be effective in transcending those seven personal traits and which tasks enable an individual to discover the inner insight, the wisdom, that is and was described by the term Lapis Philosophicus.

Thus, the quest reveals a millennial perspective; the knowledge of metamorphosis which is the axiom that all supra-personal ideated constructs manufactured or described by humans are supra-personal and causal in nature, and therefore are not only subject to change, to metamorphosis over causal time, but have a limited life-span, just as the living organisms of Nature, presenced on Earth, have a limited span of life.

Such supra-personal human manufactured constructs include States, nations, cultures, and Empires; and also ideas, ideals, legends, myths, and ideologies, and even religions, all of which, over periods of causal time, are subject to revisions, meliorations, varying interpretations, schisms, reformations and counter-reformations.

Philosophically, this esoteric knowledge is, as Aristotle explained, of ἀρχὴ and of 'change' apprehend by us as physis, φύσις:

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὑτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is. {6}

The hermetic quest is therefore to attain an internal balance, between our mortal being and Being itself, since as described in the Renaissance text *Tabula Smaragdina Hermetis*,

> quod inferiora superioribus et superiora inferioribus respondent. {7}
>
> For the higher is as the lower with the lower as the higher.

Being was described in several ways in the Corpus Hermeticum, including as both male-and-female (ἀρρενόθηλυς) in the Poemandres tractate, as the Monas (μονάς) and The Theos (ὁ θεός) in tractate IV, and in tractate XI as the genesis:

> ἵνα πάντα γίνηται τὰ γινόμενα ἢ τὰ ἅπαξ γεγονότα ἢ τὰ μέλλοντα γίνεσθαι. ἔστι δὲ τοῦτο, ὦ φίλτατε, ζωή· τοῦτο δέ ἐστι τὸ καλόν, τοῦτο δέ ἐστι τὸ ἀγαθόν, τοῦτό ἐστιν ὁ θεός.
>
> of everything brought-into-being; what is coming-into-being, what has come-into-being, and what will come-into-being. This, my friend, is Life; this is the beautiful, this is the noble; this is the theos. {8}

Thus, many of the texts of the Corpus Hermeticum, which formed the basis for hermeticism ancient and modern, had a more nuanced view of Being than the monolithic one presented by modern translations such as those by Mead, Copenhaver et al, where Being, the genesis of beings, is simply described as God, or as 'the father' familiar from the Christian religion.

Being itself has been variously understood in a non-Christian way, through for example traditional metaphysics, through the ontology of Martin Heidegger, and as the numinous/The Numen in Myatt's pagan philosophy of pathei-mathos. {9}

The Monas And The Millennial Perspective

The beginning of tractate IV is interesting:

> Ἐπειδὴ τὸν πάντα κόσμον ἐποίησεν ὁ δημιουργός, οὐ χερσὶν ἀλλὰ λόγωι, ὥστε οὕτως

> ὑπολάμβανε ὡς τοῦ παρόντος καὶ ἀεὶ ὄντος καὶ πάντα ποιήσαντος καὶ ἑνὸς μόνου, τῆι δὲ αὐτοῦ θελήσει δημιουργήσαντος τὰ ὄντα
>
> Because the artisan crafted the complete cosmic order not by hand but through Logos
> You should understand that Being as presential, as eternal, as having crafted all being,
> As One only, who by thelesis formed all that is. {10}

As is the following in v.11 which arguably hints at a millennial perspective

> πᾶν δὲ τὸ γεννώμενον ἀτελὲς καὶ διαιρετόν, καὶ αὐξητὸν καὶ μειωτόν, τῶι δὲ τελείωι οὐδὲν τούτων γίνεται. καὶ τὸ μὲν αὐξητὸν αὐξάνεται ἀπὸ τῆς μονάδος, ἁλίσκεται δὲ ὑπὸ τῆς αὐτοῦ ἀσθενείας, μηκέτι δυνάμενον τὴν μονάδα χωρῆσαι
>
> Everything that is begotten is unfinished, partible,
> Liable to decline, resurgence
> Which do not befall what is complete
> For what is resurgent is resurgence from Monas
> But what is brought low is so by its own malady
> Because unable to hold Monas.

Conclusion

Modern hermeticism, as manifest for example in the Hebdomian Way, provides an individual alternative to the conflicts, internal and external, of our societies. A chance to perceive and understand our world without ideas, ideals, legends, myths, ideologies, and religion. An evolution beyond causal constructs such as States, nations, 'patriotic' cultures, hegemonies, and that supra-personal inclusion-exclusion which was and still is the genesis of so much turmoil, destruction, and deaths.

Selann Ibotæ, et allæ
October 2024
(Revised September 2025)

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{1} As a term Lapis Philosophicus means the "jewel of the alchemist", since the term Philosophicus means an alchemist and not, as is commonly said, a philosopher, just as lapis (qv. λίθος τῶν σοφῶν) when used in Latin alchemical texts means "jewel" and not "stone". For Hermetic tradition relates that λίθος as a jewel, or precious stone, was attested by Herodotus, who in The Histories, Book II, 44, wrote, in reference to "the sacred Temple of Heracles", ἧ δὲ σμαράγδου λίθου λάμποντος τὰς νύκτας μέγαθος.

It was possibly used in the same way by Aristotle who wrote, in reference to the Nine Archons, ἀναγράψαντες δὲ τοὺς νόμους εἰς τοὺς κύρβεις ἔστησαν ἐν τῇ στοᾷ τῇ βασιλείῳ καὶ ὤμοσαν χρήσεσθαι πάντες. οἱ δ᾽ ἐννέα ἄρχοντες ὀμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν, ἐάν τινα παραβῶσι τῶν νόμων: ὅθεν ἔτι καὶ νῦν οὕτως ὀμνύουσι. Athenian Constitution, 7.1

Also, as noted in *English–Greek Dictionary: A Vocabulary of the Attic Language* by S. C. Woodhouse, published by Routledge & Kegan Paul in 1910, the term λίθος describes a jewel, as in Plato: ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ τοιαῦτα: ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι τούτων καλλίω. Phaedo 110 δ-ε

{2} https://sevenoxonians.wordpress.com/wp-content/uploads/2024/10/hebdomian-way.pdf

{3} (i) https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/holding-the-line.pdf (ii) https://davidmyatt.wordpress.com/wp-content/uploads/2024/04/dm-sequel-holding-the-line.pdf

{4} The translation is by Myatt who explains his use of terms such as 'noetic sapientia' and 'Palingenesis' in his extensive commentary: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{5} https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

{6} Metaphysics, Book 5, 1015α, Translated by Myatt. The translation and commentary are included here as Appendix Two.

{7} The Latin text is from *Secretum Secretorum Cum Glossis Et Notulis: Tractatus Brevis Et Utilis Ad Declarandum Quedam Obscure Dicta Fratris Rogeri*, published in 1920.

{8} Which translation by Myatt - https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf - brings to mind the Greek term καλὸς κἀγαθός of which he wrote in his monograph *Classical Paganism And The Christian Ethos*,

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/belief-and-reason-v7b.pdf

{9} https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

(10} As Myatt controversially notes in his commentary:

> *artisan*. δημιουργόν. See Poemandres 9. The theme of an artisan-creator, and their artisements, is common to the third tractate (Ιερός Λόγος) as well. That the tractate begins by using the term artisan, rather than theos, is perhaps significant.
>
> *that Being*. The conventional and grammatical interpretation is "you should understand him as..." although how such a human-type gender could be adduced from or manifest by how the 'body' of the artisan-creator is described in subsequent verses is an interesting and relevant metaphysical question. Can, or should, a 'body' that cannot be touched, that cannot be seen, that cannot be measured, that is not separable - οὐδὲ διαστατόν - and thus which is not conventionally 'human', be described as male? It is to suggest such metaphysical questions (and the limitations of ordinary language in describing and answering such metaphysical questions) that I have here departed from convention and used 'that Being' instead of 'him'.

> The term 'Being' also has the advantage that it avoids the gender bias implicit in translating θεὸς as 'god' given that 'god/God' implies a male entity [...]

> *presentia*l. πάρειμι. Presential - from the classical Latin praesentia - means "having or implying actual presence", as manifesting (as being presenced) in a locality or with an individual, and is thus more apposite here than the rather bland word 'present'. Cf. the use of 'presenced' in Ιερός Λόγος 2, et sequentia.

> *One only*. ἑνὸς μόνου. A formulaic mystic phrase, implying uniqueness. Cf. ordinary usage in Plato, Crito 47, ἢ ἑνὸς μόνου ἐκείνου [...] ἑνὸς μόνου.

> *thelesis*. θέλησις. Given what follows - τοῦτο γάρ ἐστι τὸ σῶμα ἐκείνου, οὐχ ἁπτόν, οὐδὲ ὁρατόν, οὐδὲ μετρητόν, οὐδὲ διαστατόν - a transliteration to suggest something other than a human type 'will' or 'desire'; such as 'disposition'. That is, Being (whatsoever of whomsoever Being is, in terms of gender and otherwise) is predisposed to craft - to presence - being as beings: as immortals (deities), as mortals (humans) and otherwise, qv. Ιερός Λόγος, Poemandres 8 ff, and Poemandres 31: οὗ ἡ βουλὴ τελεῖται ἀπὸ τῶν ἰδίων δυνάμεων (whose purpose is accomplished by his own arts).

Editorial Note: In regard to θέλησις, unlike other sources LSJ (Liddell, Scott, Jones: Ancient Greek Lexicon) provides three obscure, non-Christian, non-Hebraic sources for the word:

> ° Stoicorum Veterum Fragmenta, Ed. H. von Arnim, Leipzig 1903

> ° Phlegon Trallianus Paradoxographus, ii A.D. Ed. O. Keller, Rerum naturalium scrip<*>ores Graeci minores, vol. i, Leipzig (T.) 1877

> ° Epistula, v Pythagorae et Pythagoreorum Epistulae.

Hence, further research is required regarding the non-Christian use of the term.

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Appendix One

The Seven Tasks of The Hebdomian Way

1.

Obtain copies of and read tractates I, III, IV, and XIII of The Corpus Hermeticum. The book containing the tractates should have a scholarly commentary and if a translation is required at least two different versions should be obtained, read and compared. {1} Afterwards, write an essay concerning your understanding of Hellenic Hermeticism. If an individual unversed in the classics has a desire to do so they can learn Hellenistic Greek and undertake their own translations. In understanding hermeticism the individual may find the study and use of the noetic Star Game helpful. {2}

2.

For men, (a) walking thirty-two miles, in rural terrain, in less than seven hours while carrying a rucksack weighing at least 30 pounds; (b) running 26 miles and 385 yards (a Marathon) in four and a half hours; (c) cycling two hundred or more miles in twelve hours.

For women, (a) walking twenty-seven miles in under seven hours while carrying a rucksack weighing at least 15 pounds; (b) running 26 miles and 385 yards (a Marathon) in five hours; (c) cycling one hundred and seventy miles in twelve hours.

Those who, before beginning their quest have already reached such standards should set themselves greater physical challenges and achieve them.

3.

With an existing partner, or after finding a suitable partner willing to undertake the task with you, find a hill or mountain in an isolated area - or a desert area miles from any human habitation - which affords an unobstructed night-time view of the stars and wild-camp there for at least three days and nights.

4.

A living alone in an wilderness area, near water suitable for drinking, for a three month period taking with you all that is required in a rucksack which you carry on your own back. You can either (i) build your own shelter from local materials and find your own food by hunting, fishing, and gathering, or (ii) take a tent and sleeping bag and on a monthly basis purchase and take back to your site such food supplies as may be needed from a locality situated at a suitable walking distance, with around 10 miles being suggested.

During the task you should maintain your isolation and have no means of communication with the outside world, use only candles (in a lantern) for illumination, have no means of measuring the passing of time (such as a watch) and no means of reproducing music or any other form of entertainment.

The Hebdomadary should keep a handwritten journal to record their musings.

5.

Write a full length novel of whatever genre, two of whose characters should be based on or inspired by either contemporary or historical persons you find interesting or inspiring or have an empathy for or a dislike of. The novel can also be based on your own life and/or experience and involve a locality and/or persons you know.

You should undertake the necessary contemporary or historical research in terms of plausible characters, scenarios, dialogue and locations, and if necessary read several published contemporary or historical novels to ascertain for yourself how various novelists structure their story, describe characters and events, and employ dialogue.

6.

The task begins at a full moon in Autumn and lasts seven days and nights and is to stay alone for that period in an isolated underground cavern where or near to where drinkable water flows, taking all that is required for the duration of the rite, including water if there is no drinkable water available, and food consisting of bread and cheese and, if you so desire, a supply of wine or beer. If a such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave with, if necessary, its entrance suitably screened to avoid an ingress of light.

The only light is from candles (housed in a lantern) and no means of communication with the outside world, no timepiece, mechanical or otherwise, and no modern means of reproducing music nor any other means of personal entertainment should be brought.

The Hebdomadary should arrange for a trusted person or their partner or a family member to end their isolation after seven days.

7.

The task involves the Hebdomadary - alone or with their partner - walking, in isolated terrain, a distance of at least 210 miles in 21 days carrying appropriate equipment for camping and supplies of food and water to last several days with their route enabling them to find suitable sources of drinking water when necessary. Supplies of food, if dehydrated or freeze-dried, should last as long as practicable, and then when necessary and possible food can be bought en route.

The journey is to end at or near a site which the Hebdomadary finds they have an empathy with or if accompanied by their partner that they both have an empathy with. The Hebdomadary and/or their partner should keep a handwritten diary of their journey.

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{1} Recommended translations with commentaries: (i) Copenhaver, Hermetica, 1995, Cambridge University Press, ISBN 978-0521425438 (ii) Myatt, *Corpus Hermeticum, Eight Tractates*, 2017, ISBN 978-1976452369

{2} The noetic Star Game is descried in *The Star Game And The Hebdomad*, https://sevenoxonians.wordpress.com/wp-content/uploads/2022/01/hebdomad-star-game-v3.pdf

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Appendix Two

Some Notes on Aristotle, Metaphysics, Book 5, 1015α

Text

ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὑτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.

Translation

Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

Commentary And Notes

physis. φύσις. A transliteration, since (i) this is a fundamental philosophical principle/term that requires contextual interpretation, and (ii) the English words 'nature' and Nature not only do not adequately describe this principle but also lead to and have led to certain misunderstandings of Aristotle in particular and of classical Greek culture in general.

quidditas. οὐσία. Quidditas – post-classical Latin, from whence the English word 'quiddity' – is more appropriate here than 'essence', given the metaphysical (ontological) context and given that 'essence' now has so many non-philosophical connotations. An interesting alternative would be the scholastic term haeceitty. As with physis, quidditas is a philosophical term which requires contextual interpretation.

changement inherent. The expression ἀρχὴν κινήσεως is crucial to understanding what Aristotle means in respect of physis. In regard to κίνησις, since Aristotle here does not mean 'motion' or 'movement' in the sense of Newtonian physics (with its causal concepts of force, mass, velocity, kinetic energy), and since such physical movement is what the English words 'motion' and 'movement' now most usually denote, then alternatives must be found. Hence the translation 'changement'.

For what Aristotle is describing here is 'change', as for example in the natural development, the unfolding, the growth, of some-thing living that occurs because it is living; because it is possessed of Life and which Life is the ἀρχή of the changement, the 'original being' (the φύσις) from whence being-becomes to be often perceived and classified by us in orderly ways.

What is described is an a-causal change, of being-becoming – of being unfolding – and thus fulfilling the potentiality of being within it. Hence why here Aristotle writes ἀρχὴν κινήσεως, which describes the potential changement inherent in certain beings. [1] That is, the a-causal origin of beings-becoming, or having become, and which beings (having changed, developed, unfolded) we then perceive and classify in orderly ways [2], such as by shape or usefulness to us, or by a notion such as causality: in terms of physical- 'movement'. Which is why, in Aristotle, there is a relation between φύσις, μορφή, and εἶδος – εἶδος in the sense of 'perceiveration' and not, as in Plato, denoting an abstract 'form' or an 'ideal' – διὸ καὶ ὅσα φύσει ἔστιν ἢ γίγνεται, ἤδη ὑπάρχοντος ἐξ οὗ πέφυκε γίγνεσθαι ἢ εἶναι, οὔπω φαμὲν τὴν φύσιν ἔχειν ἐὰν μὴ ἔχῃ τὸ εἶδος καὶ τὴν μορφήν.

Thus φύσις is what is a-causal in beings and which acausality is the origin of the 'natural' order that unfolds because of the potentiality of being to become, to presence in the causal, whence to be perceived by us in various orderly arrangements and/or arranged in terms of usefulness, and which arrangements/usefulness include τὸ καλόν – and thus schemata, τάξις [3] – and ἀρετή.

substantia. ὕλη. I have chosen to use the etymon of the English word 'substance' – qv. substantia in Thomas Aquinas, *Sententia libri Metaphysicae* – to again (i) emphasize the need for contextual interpretation in respect of a specific philosophical term, and (ii) to avoid whatever misunderstandings may arise from the modern (non-ontological) connotations of words such as 'matter' and 'substance'.

as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις.

The sense of γένεσις here implies a 'coming-into-being' rather than just 'generation', just as φύω implies a being 'burgeoning' – unfolding, revealing itself (its physis) – rather than just 'growing'.

the potentiality of a being or as what a being, complete of itself, is. The Greek word ἐντελεχείᾳ is compounded from ἐν ελει ἔχει and the sense here – in relation to ἐνυπάρχουσά – seems to be twofold: of a being as an unchanged being, and of what a being has become (or is becoming) as a result of a change, for both types of being actually exist, are real. One exists as a being as it is and has remained, and one exists as the being it has become (or is in the process of becoming) through the potential for changement inherent within it. Thus, for Aristotle, physis denotes the being of both types of being.

David Myatt
March 2015

[1] In respect of ἀρχὴ as implying what is primarily inherent, qv. 1012b-1013a.

[2] As Thomas Aquinas wrote: "Sciendum est autem, quod principium et causa licet sint idem subiecto, differunt tamen ratione. Nam hoc nomen principium ordinem quemdam importat; hoc vero nomen causa, importat influxum quemdam ad esse causati." Sententia libri Metaphysicae, liber 5, lectio 1, n 3.

[3] Regarding 1078a, τοῦ δὲ καλοῦ μέγιστα εἴδη τάξις καὶ συμμετρία καὶ τὸ ὡρισμένον (the most noticeable expressions of kalos are schemata and harmony and consonancy), my view – given the context – is that τάξις here is best translated as "schemata", rather than "order" or "arrangement" both of which are vague, open to mis-interpretation, and unrelated to the context, which context is mathematical beauty. Similarly, ὁρίζω (to me) suggests consonancy, echoing as that (now somewhat obscure) English word does both by its use by, among others, Shakespeare (Hamlet, Act 2, Scene 2, 286) and also by its relation to the almost 'mathematical beauty' of some music (as evident for example in the counterpoint of JS Bach).

Furthermore, just because the Greek has συμμετρία it does not necessarily follow that the English word 'symmetry' is an appropriate translation, considering how the word symmetry is now used and has been used, in the West for many centuries, and especially in relation to art (in terms, for example, of objects and the human body).

Given that Aristotle in 1078a is referring to geometry in particular and mathematics in general, then an appropriate translation is 'harmony' – as in "a collation of representative signs or marks, so arranged that they exhibit their agreement and account for their discrepancies or errors." A harmony, in other words, that is most evident (as I mentioned in my essay) in Euclid's Elements, as schemata and consonancy are therein evident, most of the contents (theorems) of which book – deriving from people such as Pythagoras – were known to Aristotle.

Thus, a translation such as "the chief forms of beauty are order and symmetry and definiteness" can in my opinion lead to projecting onto Aristotle what he may not necessarily have meant; and projecting onto in respect of how we now, over two thousand years after Aristotle, understand and use such common English terms. Hence, also, why I sometimes use obscure English words (which may suggest a relevant meaning) or transliterations (as in physis).

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Source:
https://davidmyatt.wordpress.com/aristotle-metaphysics-1015%ce%b1/

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Diary Of An Internal Adept

Order Of Nine Angles

Editorial Preface

The *Diary of an Internal Adept* is a remarkable document that deserves to be better known. The text below is a transcription of the handwritten journal of an Occult initiate written in the 1990s: an honest and revelatory narration of the three-month long O9A Grade Ritual of Internal Adept {1} undertaken in the Outer Hebrides, and makes it evident that the anados (ἄνοδος) of the O9A Seven Fold Way is a personal, a difficult, and an essentially pagan, quest which in its fourth (Internal Adept) stage involves, as one reviewer wrote, "complete oblivion for the ego". {2}

In an understated way it reveals the allegations, the assumptions, the misinformation, the propaganda, the rants, of O9A critics and of the politically motivated opponents of the O9A for the assumptions, the misinformation, the propaganda, the rants, that they are.

As the author of the Diary writes:

> "Looking back over the experiences of the last ten or so years, I felt a new awareness beyond my own personal desires and goals. An awareness of the essential goodness and unselfishness of people, which can easily be missed, amidst the fervour of one's ego. It is an awareness of the 'light' side that balances the fanatical 'dark'. To learn to give in an unselfish way. To learn tolerance, and become part of a greater struggle to bring human decency and honourable behaviour. To do something for others, for no personal gain."

That is, as mentioned in several O9A texts ignored by O9A critics and by opponents of the O9A, there is a transition to, an experiencing of, 'the numinous' as opposed to the experiencing of 'the sinister' that marks the first three stages of the Seven Fold Way. A 'numinous' experiencing - an individuation - which is a prelude to the next stage: the *Enantiodromia* (ἐναντιοδρομίας) of The Abyss which is a melding of and then a passing beyond both 'the numinous' and 'the sinister'. {3}

Toward the end of the ordeal the author writes: "I feel absolutely replete with creativity - music is growing within me: in some ways, this does make me impatient to return."

As he writes of his last day:

> "I stood in the circle, and undertook a simple and spontaneous oath of re-dedication. I chanted. I do not feel sad now - I am ready to return to the world. I feel as if I have arrived at myself, after this long journey of my life so far.
>
> I am very calm. When dawn appears with the first light of the Solstice, this rite will end. I'm
> not sure I quite believe it.

The "physis" that the author mentions several times was an "internal martial art" taught in the 1980s and 1990s to a few O9A initiates, and was in many ways similar to Tai Chi.

Although the author is anonymous, O9A aural tradition names him as "Christos Beest".

The Diary is referenced by Senholt in the book *The Devil's Party: Satanism in Modernity,* Oxford University Press, 2013, p.271.

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{1} The rite - the ordeal - of Internal Adept exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles for night-time illumination, a small torch for emergencies, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

{2} The review of the Diary is given in the Appendix.
{3} Refer to *Enantiodromia - The Sinister Abyssal Nexion*, available at https://omega9alpha.files.wordpress.com/2013/11/o9a-sinister-abyssal-nexion-v3.pdf

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DYSSOLVING

Diary of an Internal Adept

March

21st: Should the above read "Internal Inept"? A terrible start. I am cold and exhausted after the journey, but weather has been wonderful. I did not do a sufficient 'recce' of area, and arrogantly based my plans according to a map. Getting to this wilderness, burdened with my home on my back, has proved traumatic. Fool! First lesson?

I feel hungry. Upset - I miss J. To be honest, I have doubts about my ability - perhaps this is normal? I swing from one mood to the other. As I write, I can see the comet above - it seems encouraging. I feel frightened.

"Tomorrow is another day" and I really must take this one step at a time. I feel ... inept and about to be exposed as a fraud.

22nd: Collected a month's provisions - not a bad walk (twenty mile round trip) but back- breaking on the way back - kept my mind busy, though. Fairly positive today, particularly after having explored some of the area; and it is beautiful - exactly the right domain for the ritual: treeless, rocky, mountainous ...

I'm fine when I'm busy. This afternoon I was upset. All I can think of is the Summer Solstice - and yet , why can I not just "enjoy" this experience? Here and now? I wait now for the night, then I can sleep and one more day will be over.

This seems an awesome task - wonderful to romanticise about, but as with all things, the living reality is ... many intense things. I am happy using here as a base. It's been raining lightly now for a few hours - it looks as if it has been snowing on the mountains, which I can see from the tent.

I cannot begin to think about what I am doing - I just must go through each day ... And see. I don't see how I can do this; the tent is not really bearable to be in during the day. Raining heavily now. I must just do what I can. I will review the situation a week from yesterday. 23rd: Better day, more settled - explored more of the immediate landscape. Re-pitched the tent - and thought I had lost the tent pegs: I was almost overwhelmed with panic, which shows how nervous I am. This occurred as the afternoon rain started up, and I am paranoid about getting wet, particularly this early on. I have a fear of rain at present. I may re-locate the tent tomorrow to somewhere more picturesque - all the land here is water-logged. Still, as the weeks go on I am expecting the weather to become drier and warmer!

When the Sun breaks through the clouds there is some happiness. There is also simple pleasure in doing simple tasks, such as washing cutlery!

Horrors. Have just discovered five or six of what I presume are sheep ticks embedded in each leg. I have applied my insect repellant, pulled the bastards out, applied antiseptic and plasters. They must have pounced via my exposed socks (I am wearing breeks - tomorrow I shall permanently wear over-trousers). Horrible moment - apparently they can cause fever, but nothing life-threatening. One on my hand.

Those little scum must live everywhere - still, it's their land. I've yet to earn respect and trust from Nature. This is horrible. It's still raining. Cold, damp and feeling ill - already. 24th: Woke up feeling very unimpressed with the strong sunlight and general beauty of the weather. I only began to pick up when cleaning cutlery! The weather remained bright and clear, and helped to slowly instill a sense of cautious well-being. That feeling keeps me occupied, but fades as the day progresses to evening.

This is all very difficult. I do not feel 'esoteric' in the least; or that I am fitting comfortably into the 'role' of 'Hermit'. I am a man missing his beloved terribly. It feels cruel to be parted like this, and the sense of three months stretching before me seems too much to bear.

Anguish.

But this situation is my choice - I could leave if I wanted. I just know that if I did, so much would be lost; my path would effectively end - a staying at 'external adept'. I would perhaps go on to live an enjoyable life composing music - but that music would lack the ultimate power that this ordeal can earth. There would be the torture of what could have been achieved. There would be failure, within me, where it matters.

I think my problem is the knowledge of the length of time ahead of me. I must try and become detached from the time-scale; live within each day - each moment in fact, each one acutely felt. Tomorrow does arrive, bringing me one day nearer to my goal.

I do need a task to occupy my time. Perhaps I will try to carve something. This whole situation is difficult, sickeningly so. But each day completed is a mini-triumph. I will endure. 25th: If I wrote this journal early each day there would be positivity; as it is so far, the evening brings such anguish and weeping - I am haunted by the moment we parted. I worry for her, and feel torn. A period of such anguish then brings rest.

There is so much I can derive from this experience - so much loss and failure if I "chicken out".

Generally, my mood is one of contentment (it is still early days!). Today, apart from this evening, was my calmest yet. I spent a productive time contemplating the tarot.

The weather has been bright and warm, and I sat in the sun like an old man in his deck chair. It is during the day when I see things which bring a sense of well-being - ie. circling buzzards (possibly some eagles too), and deer: two hinds very close to the tent yesterday. And a stag standing on a distant rocky crag, as the sun set.

Night is approaching now - a time of great comfort when I don't have to endure - just rest, sleep. I am usually fairly tired at the end of each day, so sleep is no problem. Although quite cold.

Another day done - no further visits from ticks.

26th: Emotionally, a better day. I awoke before dawn, with the rain lashing down on the tent. I went out for some water and was caught in intense wintery showers, sleet and some hail.

The river was engorged and raging.

As the showers subsided, I went for a further recce of the area, and decided on a place to re- locate the tent to - quite far from here, but it has a greater sense of wilderness.

Content; I feel I am starting to accept/identify with the role - or rather, am becoming it. Have spent time sitting and watching the land - and listening. Tonight, I watched deer on the horizon, feeding.

27th: I relocated the tent and belongings to the wilder place. Today, I have felt upset again, my mood unsettled by the relocation - it took three trips altogether, carrying all the stuff over steep and hilly land. It really began to irritate me.

Also weather very changeable - hail stones and very strong winds. As I write this, the tent is being buffeted by the strong weather, and the noise is oppressive. But what do I expect in this far Northern terrain, amid echoes of Winter?

I am low today. Saw two hinds this evening, which cheered me. The wildlife has that effect on me. I also observed a frog today, coloured brown like the heather. In fact, every life form, including the flies, seems of the same brown colour - except me in my bright red mountain cap (a stupid colour).

I am not happy today. Perhaps I will become more ground down as the weeks wear on; but my resolve remains. In fact, the alternative of giving up seems much more repellant now. The 'waiting' is not really that bad - as yet. Still worrying about J. though, still tearful, at times. I am starting to get a feel for how a day progresses, uncluttered by a timetable of modern life and routine. I am attempting to calmly let each day unfold and pass.

28th: Bad night last night - I froze as rain and hail continued to assault the tent, and could barely sleep. This morning was spent warming up in tent with hot drinks, before venturing outside. The rain persisted on and off throughout day. It has been very grey, cold and damp which has made me feel lethargic. Despite conditions, I sat on a fallen tree by the burn, and began carving a 'wand' for J. This mindful act did go some way to easing an otherwise depressing day. It is a week today since beginning - I should be celebrating having reached this far! Yet it is obviously quite a pathetic 'achievement' compared to all the weeks, the months still to be endured.

After a week, things seem more of a burden - but my mood has certainly been affected by the weather.

I feel irritated, slightly, by my predicament. Yet - on, on, it must be so. I feel pissed off, to be honest.

29th: It is possible to lose track of the day/date - even with diary as a reminder. Since each day has no form, no routine that I am used to, they tend to blur into each other...

More Wintery showers this morning, cold again, but weather quickly gave way to the glorious Sun. I marvelled at the Sun today, as my body responded to its life-giving rays - I feel that I have gained a new understanding/relationship with the Sun (which I have tried to capture in an attempt at poetry), which seems the first - albeit subtle - gift of this venture. Just a new shift in perception.

Spent most of day carving by the river: it has, on the whole, been a good day, but marred slightly by a period of preoccupation with when I finish, on the

Solstice. Too far away to happily dwell upon.

It's raining now. I feel a sort of detachment evolving re. my life prior to being here. I have accepted that I am going to see this ordeal through, so no longer dwell emotionally on what I have left behind. I feel 'I' as a personality am disappearing into the landscape; not an unsettling feeling, but, somehow, something of a relief and quietly inspiring. This detachment is not a rejection or judgement of what I have left behind - rather, this is my life now, and the expression of the life that I am becoming.

Writing poetry and carving have given shape and purpose to the day. 30th: Weather miserable for most of the day - cold, grey and raining. It has had a depressing effect - that coupled with a feeling of being a little physically run down (beginnings of a 'cold' coming on?). I have felt, for the first time, really depressed, and sat by the river emotionally drained. This heaviness continued until early evening when, following the days only decent meal (porridge!), I continued to carve by the river and the Sun appeared, filling me once more with contentment - there was a loss of a certain dread that has plagued me for much of day. Today, I sensed the awesome time factor ahead of me: tonight there is a sharp coherence, while earlier there was a lethargic, dulled and blurred lack of awareness. Tonight, I feel content.

31st: Last night, some living creature visited the tent. I awoke, in pitch darkness - I literally could not even see my hand before me - to the quiet but determined sound of something pulling things from my rucksack. I felt unnerved to say the least. There was also intermittent scratching at the edge of the tent - something trying to get to the bag of rubbish that I keep at the foot of the tent. It was a horrible unknown, insistent sound and my mind began to run through the various options: rat; wildcat ...? It might have been a weasel or stoat - whatever, it had claws and incisors (I could hear it nibbling away). I was disturbed. After lying still, my heart racing, I shouted, made movement, and went outside with a torch to see what I could find. Nothing, of course.

Stupidly, I had been keeping my food rubbish in tent, so bound to attract scavengers. I moved the bag some distance from tent, ledging it amongst the foundations of a crofter's cottage. I then securely fastened my rucksack.

From then on, I felt reasonably unbothered whether it returned or not - as long as it did not subject me to any carnivorous violence.

The skylark has just sung a brief song, which so far, at least here, I have taken to be a herald of rain. Today has been depressing. I woke up reasonably confident, washed some clothes and myself, in the stream by the tent. I explored a part of the valley today. It is a very unsettling place - really, genuinely wild, exuding a sense of pre-human age that is too vast to cope with. There are no footpaths here, no tourist trails - just the fallen green husks of elfin trees, slimy boulders, and the vast violent cliff sides. Perhaps it is my heightening sensitivities, but I have never encountered such an atmosphere; for a twentieth century city dweller (even one who would be 'magickal') there are no familiarities - just a sense of awe, of ancient fear ... I felt unable to progress too far, partly because I was caught in a very heavy bought of rain, and mostly because the valley is too overwhelming. I need to explore it gradually, and build up trust on both sides.

I returned drained and wet to the tent, and have stayed here since the afternoon. Perhaps it was the valley, but for the first time, I felt the beginnings of real loneliness - real 'aloneness'. The weather, as ever, does effect my mood. It is warmer tonight.

April

1st: The creature re-visited last night with a vengeance. The scavenging, and the ferocious winds worked away at my imagination - at my nerves! I do not mind admitting that terror began to grip me. The 'thing' at one point ran round the inside of the flysheet. Then silence. Then more gnawing and pulling of plastic. I shouted and shone the torch about in a panicked state. Silence - then more nibbling; almost as if it was finding the situation humorous, enjoying my fear. The wind battered the tent - in this ancient place, miles from anyone and anything. I shouted again, and the reply I got was a deep and sudden guttural exclamation - too deep and strong for a little rodent. I was shocked into silence. The gnawing, delicate and intense, continued. Then, I remembered my own magick, held the talisman around my neck, and was calm. I went off peacefully into sleep.

This morning, I discovered that the varmint had eaten through the bag containing my food - and had eaten into the oats and rice. The size of the holes were small, and obviously gnawed at by a rodent - so cannot explain the deep animal noise. I am no longer worried though, but calm in myself. I have wrapped and hidden all food in my rucksack, and firmly fastened it up - so little here now to attract a scavenger. No doubt it will return sometime tonight. But, I have sprinkled chilli powder over the rucksack, and a little at each entrance to tent!

Today, from the start, has been miserable - weather again grey, cold, windy and wet. It has felt the coldest day yet. Very oppressive. I ventured out for a time, as I could not stand just lying in the tent. Sat by the river at various places, then returned to tent, heavy with lethargy, feeling cold. The river does not, at times, lull me - rather its crashing rush seems to mirror the chaos of feelings within me, and can unsettle profoundly.

However, after a hot evening meal (generally, a stock cube boiled up with a little rice or pasta added), I ventured out again when the weather calmed. I sat high up, by the stream that flowed down by the tent, fed from the rocky slopes far above. I looked out across to the sea, with its tiny islands, and felt a sudden overwhelming feeling of tremendous awe and beauty - a satori... The clouds, like the life forms they were, moving perfectly, calmly and quickly across the sky; the fading light, so serene, and a speck of a tiny white cottage far over the sound, many miles on the other distant shore: all created a sense of my future - of becoming the mystery itself. I felt resolved then to return to the world when the ordeal was over, and make a way of life that would capture the essence I felt. This feeling is difficult to describe - perhaps in musick? This experience made up for the drabness of today.

April ... time is passing. I am content with where I am and the journey so far made. 2nd: A funny day. Weather, at last, quite beautiful - strong sunlight all day. Feeling quite positive (no scavenger last night, incidentally). I ventured up the sheer face of the fells, and found the small loch which is the source of my stream - it was beautiful up there, and it felt good to exercise my body after the inertia of yesterday.

Afternoon was spent by the burn that flows from the valley, sitting on rocks and taking in the idyllic scenery. I even saw two eagles, playing in the sky. And yet, I felt troubled. The beautiful weather made me feel rather restless, and I became ... bored, for the first time; with oppressive miserable rain and cold, the day is confined and dulled and passes quickly ... Missing J. again. My mind has been rabbiting on, preoccupied with the mundane problems of my life prior to here, which certainly did not provide the tranquillity I needed. Also, I seem to lack creative inspiration.

Have decided to eat the oats attacked by the scavenger - hopefully no disease will result. 3rd: I complained about the Sun yesterday, and have been repaid today by cold, rainy, grey weather - exactly what I wanted! Today has been reasonable - started some creative writing, and, having finished the wand, began carving a 'river god'.

This morning was spent watching ravens dive in and out of the rain-mist - rest of day, spent carving by the river. Emotionally, I feel a little fragile; beginnings of loneliness again. Still content to be here - I am wake up now with feelings of excitement about the challenge of the ritual (these feelings lessen as day wears on).

Scavenger, for now, turned away effectively. Perhaps some Sun tomorrow? (!). It's raining now.

4th: The two week mark has been reached - everyone in my past life joked: "He'll be back in two weeks!"

A difficult day in some ways. Weather has been of extremes - an hour or two of beautiful sunshine, followed by a spell of more Wintery showers; hail and sleet and very cold.

Scavenger appeared briefly last night - it didn't stay long, since there is nothing here to scavenge; but its presence, its noise, wakes me up and unsettles me - really annoys me, in fact. Woke up cold. Day spent walking and carving by river.

Felt very unsettled this evening - my life before this yet again encroaching. Obviously, I can't really expect just to place this to one side - after all, it's there to be learnt from, via this ordeal. Also have been bothered now for some days by a frequency, which I hear constantly. Have noticed that it is loudest when by a river - particularly when engorged by rain. Am I picking up the vibration of the water - its natural tone? It seems obtrusive at times, but appears to be a natural feature - so quite interesting. It sounds like a note from an organ key permanently held down (an 'A' perhaps?), and certainly seems external to me, rather than some hearing defect. It is cold tonight.

5th: Do not know whether early evening, afternoon or what - but have now retired to tent since weather is atrocious. Last night was freezing. It has been snowing heavily on the mountains but here, only a light flurry of snow and sleet and a few heavy bouts of hail. When not hailing, there is the ever present rain, and now a heavy cold mist has enveloped the area, which looks set to stay throughout the night. The weather has not emotionally bothered me too much, and I have turned my energies to writing. My mind has been quietened today thanks to an attempt at a vow of silence (I have been talking aloud to myself far too much - driving myself to distraction in fact). I feel calmer, and subdued.

Food supply is running a little low, despite my rationing and meagre diet. Will have to revise my needs when it comes to fetching the next month's supply.

6th: Tent battered by rain and winds all night, and this morning found water seeping in through ground sheet. - not seriously, but obviously that caused some worry.

Heavy rain finally cleared, and there is sunshine tonight, for which I am now grateful. The tent should dry out O.K. - but will re-pitch soon to a higher plateau which does not seem as water logged. Stream engorged.

I have approached today quite practically, generally re-arranging tent so it will dry quickly. I spent some time working on new septenary correspondences, including a section on clouds - based on my experiences and observations so far. Spent time again by river, carving.

Have felt tranquil, at one point nearly idyllic - although always the tinge of caution, and sadness over who I have left behind.

All in all, quite content to be here.

7th: Another cold and wet night; groundsheet was soaked and water started to penetrate sleeping bags. So, have spent today drying out and re-pitching tent.

The weather warmed up slightly, which made life easier, but now it is raining again.

So, woke up feeling grotty after an uncomfortable night. Once tent was re-pitched, I ventured someway into the valley and washed myself completely in the rushing river. Water absolutely freezing, but exhilarating to bathe naked - afterwards, I felt refreshed and calm. Rest of day spent carving and washing clothes.

A quiet day of contentment. Scavenger still visits, but am not too bothered.

8th: Today I ventured up into the hills to explore the more distant lochs - possibly to look for a new site, since I feel more solitude is needed. By this I mean that my current proximity to a few ruined foundations of cottages is causing problems - they are becoming an intrusive reminder of human activity, despite their intriguing presence. There must have been a thriving crofting community here, some centuries ago - there is still evidence of 'lazy beds' carved into the slopes.

The day began with a feeling of being rather jaded, lethargic, so felt some strenuous climbing and walking was in order. Having reached the summit, I still felt worn and a little irritable - until I entered a natural arena enclosing one of the highest lochs. My mood changed instantly. Here was one of the most peaceful, natural and numinous places I had encountered so far. The feeling was strange - I actually fell in love, and the whole spirit of the place was beautifully feminine in a startlingly tangible way. It was like meeting a beautiful woman.

All that could be heard was the gentle lapping of the water; and the surroundings - just the magnificent mountains, not a trace of 'civilisation'. I resolved then to pack up the tent and relocate, so investigated the area further. Unfortunately, found the ground was very marshy and waterlogged - but I was still not put off. The views from the highest slope leading up from the loch were breathtaking - the great expanse of sea, all the islands... This all seemed to confirm that I should be there.

And then I noticed the signs of people - that is, litter, stuffed into rock crevices, a crisp packet in the water ... My precious feelings of isolation became eroded, and I felt sad for this place, to be subject to the stupidity and lack of empathy so characteristic of modern people. The surroundings began to unsettle me - even the views, which I had once, from another vantage point, shared with J.

Depression set in, and I descended the crags to my current site some distance below - it looks like I am staying where I am, for now.

Weather has remained rain-free and warm, and was able to restore some positive feelings. However, I am still attracted to that site, and have found what seems to be a more gradual route to the summit, which would make it easier to relocate. Not sure.

I am having moments of deep loneliness. 9th: Scavenger appeared, really pissing me off, but otherwise a decent sleep. Woke up feeling a bit better than yesterday, but gradually, quite quickly, on rising became depressed. Just lay in the tent for a while. Then dragged myself up and decided to walk to some other high lochs. The rain was torrential when I reached my destination, and I sat utterly desolate by a really grim looking loch, depressing in the greyness. I just sat and watched the land becoming more marshy, and felt the increasing cold and damp. As I stumbled away back to the tent, I was overcome with the desolation of my predicament - feelings that have been building up over the past few days. I wept copiously in the rain. I felt that I had reached my limit of tolerance - that I had reached some internal barrier. No amount of reassuring talk did any good. A natural reaction at this point I suppose, one which has arisen of itself, and that I could not control. So I allowed the misery - and it was Misery.

Got back to the tent and eventually calmed myself into a peaceful state, by carving wood. And have continued thus for the rest of day.

I am still here, and still able to continue.

10th: Scavenger again, but eventually, a good night's sleep. The weather has remained good today: sunshine, no wind - quite warm. I woke up feeling quite positive. After my regular dose of oats and water, I began what I aim to be a regular session of physis: it felt good, and I remain quite supple and feel well, physically.

After that, I spent a large part of day by the river, carving, and pondering on the Minor Arcana.

I feel better than I did yesterday - but do feel different, living with this sense of desolation which threatens always to break out. Today, I could identify my feeling of unease as just boredom - creativity is fine, but it doesn't fill a day.

Days are noticeably getting longer - due to the lengthening hours of daylight and my own unease. Have noticed with pleasure, that some trees in the valley are starting to bud, and primroses are emerging. Spring is spreading finally - at one point, it seemed as if the grey and rain and desolate landscape would always remain.

An echo of Summer, then.

11th: Three week mark reached. This has been a special day: I have experienced - all day - a form of transcendence; almost one long and effortless, flowing meditation. I felt a calmness and unity with my surroundings which I have not felt before - ever. I found myself not dwelling on any one thing, but often I would simply just listen, to changes in the wind, the river ... I feel almost happy. I write almost because I am rather cautious of this feeling - it is perhaps a special moment, which will not return tomorrow, or for a few days/weeks. But, here and now, this day has been one to remember, and to live for its return.

I constructed a circle of eight stones for my physis practice, which I undertook with great enjoyment, and ease. The circle's presence has created an added dimension to the site - I feel like what I really am, or at least becoming: a shaman.

Wrote more poetry, and pondered on further septenary matters. Weather has been very fine and tranquil, which of course helps my mood.

12th: Went to fetch month's supplies today - earlier than planned. My jaunt began well - slow and contemplative in the sunshine: it was good to see the changes that had occurred since my last outing, particularly the trees waking after their Winter sleep.

The way back was an ordeal - back-breaking in the relentless sun. The experience became absolute agony when I clambered - nearly crawled - over the fells and moorland back to the tent. But when finished, I felt a great sense of accomplishment.

I attempted some physis later on, but was physically too tired. Concluded the evening by sitting in the circle, and, as last night, just listened - listened to the land speak to me. I was transfixed ... this really is a new sensation, and I am beginning to feel different, in myself, as though I have passed through a veil. However, there are many more changes to come - positive and disruptive.

Unpleasant dreams last night - and scavenger.

13th: Slept very well last night, not surprisingly. If scavenger did appear, I was not aware of it.

It has been an uneventful day; still feeling the physical effects of yesterday. Carving;physis ...

My mind has lapsed to my previous life, and so have felt unsettled by all those unresolved things. Have also felt a little bored; but spiritual feeling remains. When my mind ceases to jabber, I remain awed listening to the unfolding of Nature.

14th: It began to rain early this morning, and when I did finally leave the tent, the landscape was wreathed in stratus clouds. Quite cold. Although my mood remained positive, I found the weather quite oppressive.. I became lethargic, with a feeling of confinement and boredom. The day was rescued from misery by a good physis session.

As the day wore on, I motivated myself to undertake what is now a regular evening walk - excellent; I felt a new controlled dimension of myself emerging.

I felt a little depressed about the weather, until I reminded myself that it was as much part of me as the sunshine. I began to meditate, and became moved by the colours, how the heather has darkened - all the land darkened - by the rain, while the rocks stood out almost white against the ruddy backdrop. I watched the low cloud wreath around the peaks; listened to the stream; felt a warming of the temperature; noticed the differing colours in what is on appearance a dense blanket of grey sky... the land once more spoke to me, and today has concluded on another beautiful note.

15th: Woke again to greyness, but this began to break up during the day, and occassional blue sky appeared behind dramatic clouds. It has remained cold.

Did not venture far from tent today, initially because of mist, and then lethargy. The physis session was a bit of a struggle as my mind was distracted - all day my mind has babbled on about both mundane and esoteric matters, so have not been very still in myself. I struggled to gain control, and was able to conclude morning session satisfactorily.

I spent some of the day searching for wood with which to make a wand for myself. I do not want to take anything from a living tree, so scavenged for debris. While down by the burn, I looked up and something shone at me, from a distant tree. I made my way towards the tree and found it was dead, so took a large limb back to the tent. The shining object was fungus, reflecting the Sun. I thus felt the wood was meant for me.

But this sense of destiny did not continue as I attempted to carve the wood: instead, it proved a labourious job, and I became bored, and waited for the time to boil up my evening "meal" - at least that was something to do.

Another (minimal) physis session and then, not a meditation, but a further session of babbling mind to round off the day.

Today has been tedious - the only highlight being the sight of a half-Moon in the blue of the late afternoon sky.

16th: Had hoped to be now writing this in a new location, but was not to be. I woke up to Sun and pure blue sky. I decided then it was time to move on - mainly because of a need for a new experience, and my desire to feel even more isolated.

Packed up tent and rucksack, but had to leave food behind for a second trip. So set off with full heavy rucksack, for the area near the loch discovered some time ago. I decided to follow a deer path up the steep slopes above the Valley - I had previously investigated this route, but decided against it, it being too dangerous (the 'path' rises up on a sheer slope which drops straight down, far into the Valley below). But, I decided to face the challenge.

So I ambled off - but not without some apprehension - and discovered very quickly why I had rejected the route in the first place. The 'path' was a difficult climb anyway, but with a heavy rucksack even more so. I was in a precarious position, always walking at a steep angle, close to edge, and the rucksack would often lean too far towards the precipice. So at times, I would be clinging to the heather on the side of the slope to help me up. I slipped on several occassions - once shockingly so, the rucksack adding to my loss of balance - so, decided to turn back. On the final slip, I had to quickly remove the rucksack, which was pulling me towards the edge. The rucksack was thrown off, and slid down to the edge, but did not go over. I lay there for a while recovering my wits, and then tackled the problem of retrieving the rucksack, putting it on again, and descending. This was done calmly and slowly and - thanks to the gods - I made my way safely back to tent.

After reflecting on the awfulness of the situation and the puniness of one individual life, I decided to go off exploring a new area, further into the mountains. So, took up rucksack again, and waded across the river. Steep climbs, the weight of the rucksack, and merciless Sun soon began to wear me down - but continued walking for some time, aiming for a place marked on map, by a stream. Became quite light-headed and thirsty, so stopped by a river and bathed and drank (there is very little shelter here from the Sun).

Reached the area, but found it to be very marshy - water-logged as it tends to be high up in the peaks. However, I felt very attracted to the wilderness environment, so began putting tent up. The tent pegs slipped into the ground as though going into soft butter - plus on withdrawing my hands from the long grass, I found them absolutely covered in small ticks. The area - also rather too exposed to strong winds - was obviously not suitable. I looked at a few other areas close by, but all was of same terrain. As evening began to appear, I reluctantly decided, for now, to return to previous location.

I felt depressed - as though I was taking the safe option and copping out. Anguished about my reasons for returning (I also, in truth, did not really relish the thought of making a second trip for the food, being so exhausted), I set up camp again, as before. I really have to be practical, ultimately, and that place just was not right - only on surface appearance. No doubt I shall still anguish over my decision tomorrow.

On the return trip, I put wellingtons on in order to wade through the rivers, so I wedged my walking boots into a space in the rucksack. As I was re-pitching tent, I discovered I had returned with only one boot - the other obviously having fallen out, somewhere along the route. A strong pair of walking boots are, as I have found, absolutely essential in a terrain like this, and the thought of only having a pair of wellingtons for the next two months was a terrible realisation to taste. All this, because of my own stupidity, carelessness and complacency. Typical! I had to re-trace my route back to the marshy location - difficult, since there are no paths as such. I found nothing, and felt the gods kicking me for my patheticness. A harsh insight indeed, and I turned back, in a very sorry state.

Just before I reached the tent, only a few yards away, there, miraculously, was the brown boot, nestling in brown heather. I had been spared. I have never fallen in love with footwear before, but at that point we became very close.

Returned to tent feeling very tired.

17th: Today has been quiet and inactive - weather remained very sunny and hot. Excellent physis session this morning - although physically I am appearing to suffer from yesterday's exertions.

I have still felt a little knocked by yesterday, but remain sure that I did the right thing in returning. Also, best to re-locate when food is about to run out. Will look again at another area near the marshy land, soon. For now, I do not want to be bothered with re-locating, but I must try and resolve my inner unease, and stop being so hard on myself.

Perhaps I have been too swayed by the romantic appearance of a place - but that is just appearance, as I am learning. Here, essentially, I remain in absolute solitude. What is achieved is achieved, regardless of the appearance of the form...

Today, I have been bored and am feeling continuously hungry. Still, another day done. 18th: A good night's sleep. Woke up to an almost unnatural stillness and silence, which has remained throughout day. Sky filled with blankets of grey cloud, but still warm. All day there has been a serene glow of 'evening light' in the West - orange and yellow light. Tired, but completed a physis session.

I went exploring for most of day, up into the peaks and found new and accessible areas. I love climbing up to high places and viewing the great expanse of mountains and sea - with no reminder of human beings in sight. Only the occassional plane above reminds, even here - or in fact anywhere in this world - that there can be no complete escape from this causal time I was born into. A connection remains, intrudes, and that can sometimes be a little saddening, irritating.

Returned to tent mentally and physically exhausted. For some reason, this intense stillness has not been welcome - it seems so absolute, I can't even hear the river today. Strange. The land does not seem to move - do I need external stimulus? It has been like walking in a vacuum devoid of anything.

Have retired to tent in daylight, as I can't stand anymore of today. Feeling ground down with the burden of this ordeal. Four week mark reached, but there is no celebration. Too tired to think or write any more.

19th: A quiet day. Still tired. Eventually got up, and had breakfast. The weather was a little livelier than yesterday: winds, and the Sun appearing off and on. I cheered up slightly and went for the highlight of the day - a bathe in the river in the Valley. I t was good to liberate my body of clothes, worn constantly as a protection against the multitude of ticks that scour the land. The Sun poured through the Valley trees, glittering on the freezing, exhilarating water. It felt good to be really clean. Discovered a good piece of wood for carving.

Returned to tent, refreshed, and undertook a physis session. Perhaps I am over-doing the session, or my diet is imbalanced, but I am left feeling physically exhausted for rest of day. Idly carved, and practised the Olenos chant. Towards evening went for a walk up to a peak, and rested on a high crag which gave a panoramic view of the sea and islands, and mountains. Feeling reasonably high-spirited, now.

20th: Another quiet day, although last night strong winds assaulted the tent, and kept me awake. Still strong winds today, but brilliant sunshine and absolutely clear blue sky. Woke up feeling exhausted again. Tried physis, but my legs could not stand the strain - I imagine this physical life is taking its toll, as well as meagre diet. Despite the meagreness, I enjoy the austerity - food now seems a luxury and often a spiritually (and physically) dulling indulgence. Not much is really needed, and the simplicity of my life here appeals and seems spiritually cleansing.

Still, suffering through lack of something - perhaps not drinking enough water. Tired, tired, tired.

Forced myself to go for a short walk, and spent afternoon resting in heather. May take it easy for a while, until I feel physical vitality returning. Just sitting in different places around my site delays the tedium.

I feel reasonably alright within myself - but really, feel too drained to motivate myself to do anything creative. So, tinges of boredom. Never mind, another day has been endured. 21st: The day I have been crawling towards has finally been reached - the one month mark. Weather turned much colder today, with strong winds. Stayed in the tent for most of the morning, inspired by a sudden burst of creativity. This passed time away quite fruitfully. Eventually forced myself to do a short walk, and rested as per yesterday. I reflected on the time so far spent. I suppose I should feel a sense of achievement, but do not - rather, I feel lethargic, but eager to continue and complete the month ahead. Still much more to be experienced.

A month is definitely not enough time in which to create real Change (if the rite was limited to a month, it would simply be a holiday). I feel that if I returned now, whatever changes that have occurred would recede and I would be as I was before the rite.

I am developing a sense of perspective on my previous life - an objectivity that could not be bred amidst the clutter and fast pace of everyday urban life. Many things now seem trivial indulgences; many patterns of behaviour now seem blind to me, fitting unconsciously into some acceptable social/domestic regime. I thought I was really different to others, but in so many ways I had not seen before, I too have been one of the masses, swept along with all the rest on the great wave of mediocrity.

Even most foods seem unnecessary and decadent. But even so, I marked today by eating tinned haggis - that great spiritual food. It was a spiritual experience - utter joy. I remain very hungry but very content with my monastic diet of purity and simplicity.

Still resting, doing very minimal physical exercise; I assume my strength is returning. Have been drinking more water. The colder weather helps to enliven me - I hope rain is imminent, as the streams are running very low. No scavenger for several nights, so am sleeping well. On with the next month!

It is now raining lightly.

22nd: Night of strong winds and driving rain. Woke up to bright sunlight, but winds still powerful, and temperature cold.

Re-located tent today to a much wilder, isolated location (gradually the need to be away from all things human - even dead reminders - became urgent). I undertook this over two trips; not too arduous. I am on a plateau, slightly sloping, up in the hills. The outcrops provide a natural arena. I feel very hidden, very content.

Had to re-pitch tent: it was in a rather exposed (to the elements) place, and facing lengthways into the North wind (wind from this direction seems the most prevalent).

I am next to a tiny stream, flowing from the earth and rocks a little above me - that and a nearby small spring will hopefully suffice for water. I am much happier and glad I mustered the energy to come here.

A practical and reasonably positive day. I have not dwelt on anything in particular. 23rd: Quiet night on weather front, but had an uncomfortable sleep as tent is pitched stupidly on a slope. Will get used to it though, and re-pitch in a week or so.

This morning was idyllic as I sat in the heather on one of the many immediate peaks that I can choose from in my new location. The Sun stayed out most of today, and the cold winds died down. I sat for what seemed like a long time, just listening, and absorbing the view. My mind felt almost at peace - until my inner mundane voice began babbling, and took over, debating away on the incidents of my previous life. I became more unsettled, began to think of J, and gradually became worn down and depressed. My physical energy waned again. No anguish, just an eroding lethargy which not even the beautiful mountains or sea could dispel.

But the day has passed as it always does. My evening 'meal' - boiled stock cube and a few grains of rice - is becoming a definite highlight: it appeals to (but does not assuage) my hunger, and marks the closing of another day.

Perhaps it is my lethargy, but I seem to have left behind that archetypal shaman/mystic persona that so imbued me up until now. The idea of carving a wand seems rather pathetic - as does all the paraphernalia that makes up the 'magickians' kit. This is not because I have lost faith or empathy with the 'esoteric', but because I feel, almost intangibly, that the essence, the source, of that form now lies close to me, residing in moments without struggle, when I seem to need nothing. When I am listening, and just being. Such a feeling appears and then fades: I can't expect to lay aside my life prior to here, although often I wish I could. I must try once more not to dwell too much, and allow the time to flow.

24th: What a Hell of a day. Yesterday, there was boredom in the sun. This morning, quite early, I was woken by torrential rain and very strong winds. The weather here changes so quickly. There were signs last night of approaching rain - a halo around the setting sun, and a haze of grey cloud. But the weather was so peaceful and clear, that I thought little of it. Yesterday, I was becoming complacent and the weather encouraged a feeling of ease concerning this ordeal - a sense of triumph.

But today Nature was savage. I woke to the inner groundsheet swimming with water; beneath me, a hollow upon which I had pitched my tent was also welling with water. All around, the sound of rushing water. The inner tent was soaked, so I took it down and attempted to dry it by lying on top of it.

Remained calm, but cold and wet - and had a breakfast of hot water and oats. The inner became drier, but as I put it up again, I noticed pools of water steadily filling; gradually, they overflowed and once more soaked the inner tent. Obviously a stream that had been sleeping was awoken by the heavy rain during the night, and I was pitched on its course. I scrambled outside in the deluge to find bracken and heather to make a dam. Outside was wreathed in fast moving thick cold cloud, and the rain and wind was fierce. The whole site thundered with engorged streams, furiously rushing down to the big river below. My attempts at dam building were pointless, and as myself and all my belongings became soaked, I realised I would have to re-pitch the tent. I found a small patch of ground slightly raised above the flowing waters, and struggled against the winds and rain to re-pitch. The wind tried to tear the tent from my hands, and I shouted at and to the Gods in defiance, and desperation. Eventually I triumphed, but the inner tent remained a good while crumpled in the water, lashed by the rain; all that it contained, including sleeping bags, was thoroughly drenched. I hauled the inner tent under cover, and fetched other stranded belongings.

I spent dreary hours then trying to dry out everything - by again, lying on inner tent. I became colder and more disheartened, and tent remained soaked. Eventually I put it up anyway, took off my wet clothes, got into the sleeping bag and made a hot drink.

And that's the current state of play - everything damp, but now I am fairly warm, and the location of the tent should ensure no problems tonight - but I remain cautious. The winds have lessened, but the rain persists. Now I just need to remain warm and dry. Tomorrow - please: a bit of sun and dryness?

For a time, I rather enjoyed the challenges of today, in contrast to the ease of yesterday. Being a day of practicalities, my mind has been occupied away from the morbid, inward and petty preoccupations of late. I can't say I feel wonderful though - I'm certainly not happy. Still, another day slips away.

25th: The rain continued for most of last night, but I was able to sleep well. Woke up early to Sun and dry weather - thanks to the gods!

An inactive day - sat and watched the sea and islands and mountains. Last night amidst the darkness and rain, I became possessed with a sense of destiny regarding the role I had lived before coming here. This desire spread into my dreams. It was exciting, but daylight has brought a reality, and the esoteric essence is where I belong. Much concerning the next few years has come to light, and I know what I must do on my return.

After the ordeal of yesterday, I decided to do very little. Attempted physis half-heartedly. Dwelling on J. a lot, and missing her. But the day has passed quickly, and its gentle nature has been appreciated.

The weather has remained sunny, but cold - clouds very turbulent, and there was a short lived attempt at rain earlier on. Another day done.

26th: Coldest night so far last night - the cold woke me up several times. However, finally slept and woke to bright sunshine and clear blue sky. Despite this, my mood on waking was irritable, my mind once more dwelling on mundane aspects back 'home'. I decided to go for a good walk to exorcise my mood.

On this walk, I discovered some new - breathtaking - isolated areas. Although I remained unsettled, the walk did calm me a little. I experienced a lovely 'light' esoteric incident, by a delightful stream, as I chanted "aktlal maka" to the pitch of the flowing water ... Returned to site and undertook physis, which was fulfilling. Spent some time absorbing myself in the view of the sea.

I still sometimes dwell on the end of the rite, but I must take time to savour this unique experience - the land is so wonderful. But I do feel lethargic, and a little depressed. It seems I have pitched the tent on an ants nest.

So another day done. "Each day completed is a mini triumph", I keep reminding myself. Feeling pissed off.

27th: Woke up to rain this morning. The sky grew threatening as the day developed, but rain never surpassed a miserable drizzle. Now, this evening, the Sun has appeared. First comfortable night's sleep for a while.

I took myself off climbing the peaks, and sat atop high crags, meditating on the view. For a time, despite the cold winds (almost an echo of Winter) and the drizzle, I felt nearly happy.

As I woke, I was possessed with a clear understanding of what I have been trying to live and achieve on the Path so far: everything seemed to make sense, whereas before, there was a vague awareness driving the practical living. This experience took me climbing high, with Promethean zeal. Gradually though, my own fervour, together with the cold and damp and greyness, began to wear me out. I returned to the tent depressed, and lay within for quite a while, in a stupor. Sun appeared quickly towards end of day, and my positive mood partly returned. Undertook a good physis session.

Once again I explored the site I had mooted as a potential new home, but found that my instincts had been right - the place was a marsh. A day is done.

28th: Woke again to greyness and icy cold. All day, the threat of rain - but only a slight shower. The sky is very turbulent - I hope this does not herald a major bout of rain a la the 24th - or gale force winds. However, this could blow over, and reveal a clear sunny day tomorrow.

I began the day by constructing a new circle of stones, where I shall practice physis - looking over to the mountains in the south, and the sea to the west. The circle at my previous site seemed to make a lot of difference - it seemed then to draw magickal energies from the earth. Today though, the gesture seemed 'naff' - an entirely romantic gesture not really suited to the person I am at present. At least, it is an evocative place to sit, from where I can contemplate the view.

Undertook a physis session, which was rather a strain. I then climbed the same

route as yesterday, and sat high amidst the promise of storm. I do not seem to need to do anything - i.e. carving, creative work - and I do not put this down to lethargy: rather, perhaps an internalisation is beginning whereby those things that I am realising about myself now can be dis-covered by a most natural of ways: sitting, walking and dwelling within the landscape. The day has passed reasonably comfortably, but I do feel physically and emotionally tired - almost like I've had enough. But! I must endure, and I must endure for a long time!
29th: Again, more rain this morning. Stayed in tent until it subsided.

I emerged to what appeared to be promising weather, and had my breakfast of oats and water outside. Blue sky occasionally appeared between the ragged grey clouds, and the Sun was sometimes visible behind a thin veil. Quite warm.

I stayed outside and began to write, and ponder, with great inspiration, on some septenary aspects that have lain within me, unanswered, for years. So the day began well, with a focussed mind - aided by taking a vow of silence (since I often talk aloud, which has a more disturbing effect than an elucidating one). My ponderings held at bay any personal morbid preoccupations - which shall no doubt plague me again.

However the weather developed into a - less devastating - replay of a few days ago: the area became swathed in mist and sheets of heavy rain. Spent much of the day in the tent, continuing my ponderings. Completed a poem.

I did venture out to the 'stone circle' which seemed wonderfully primeval in the white mist, and undertook a physis session, which was reasonable. Once back in the tent, I grew colder, and so had a hot meal.

The rain has now ceased, and sky is clearer, but I am not taking anything for granted, as rain may return with a vengeance in a few hours. Weather wise, it has been a miserable, cold past few days. It has been oppressive and a little wearing - but I know it will change, presently. In slightly better spirits today.

30th: Another good night's sleep, but rain has returned, furiously. Waited in tent for ages for rain to subside. Eventually, I crawled out into the now light drizzle and heavy mist. Light glowed through the mist, in the West, and I sat for a long time in the stone circle, waiting for the Sun.

But the light faded, and the land remained gloomy, dark and very cold. I undertook a walk to keep warm, and the rain began to ease. In afternoon (?) again, a bright light brought promise to the Western horizon. I sat on a crag and waited for the sky to clear. It did not, but instead became colder.

Outside, now, very cold - but perhaps a drier and brighter day tomorrow. I'm getting fed up with the weather - the cold is wearing me down. But what do I expect? Part of me accepts the state of play, but really, another few days of this will make things intolerable.

I feel cold and confined, and yet positive. Some revelations concerning the septenary have warmed my soul. I feel progress is being made in this ritual, and am pleased at having got thus far. I feel confident about what is to follow.

My sex drive seems nearly non-existent: fantasies seem sordid and pointless. Perhaps my sensual self is being re-defined as I shed my cultural conditioning. Some affectations seem to be disappearing - I will be curious to see what remains. But really, in these conditions, food and warmth are upmost in my mind, since they are essentials.

Plodding on.

May

1st: Rain continued hard throughout the night and this morning, thus I was confined to the tent once more. Ventured out when rain had ceased - sky, land and temperature as yesterday. I was in good spirits though, as more esoteric and creative realizations occurred. However, the cold and returning rain began to wear me down again, and I returned to the tent after a short walk, tired, cold and fed up. Lay in tent, in a state of misery.

Out again when rain stopped. The land seemed warmer, and a promising light appeared on the horizon. I stood by the stone circle, my mind for once silent, and I absorbed the sounds and sights.

Eventually hunger - an almost constant companion now - and cold forced me back to make my evening meal. The temperature did seem to rise, and the light began to spread. The sky is full of clouds, but they are Sun-tinged, and there is a stillness which seems to promise that the grey rainy weather may pass immanently - but I've thought that before. But tonight feels a little different.

Mentally and physically very tired.

2nd: Woke to glorious sunshine, and the weather has remained hot all day. I spent this morning washing a shirt, and wrote some literature for distribution when I return - I seem to have learnt - in the sense of knowing the reality...

So much creative work to do when I get back. I ventured out last night - the sky was still cloudy, but it was quite warm, and it was exhilarating to see the land transformed in silence by the night.

For the rest of today, I went for a long walk into the high peaks, slowly following a circuit back to the tent. I spent a lot of time sitting by one of the lochs. However, physically it all seemed a great strain, and I returned exhausted. Perhaps the sunshine has drained me - perhaps it is my diet: I am hungry all the time, craving sweet things in particular. Perhaps I am also worn down by the debates still going on in my head.

I have retired for the evening, shattered. Another "mini triumph" accomplished. 3rd: Cloudy sky on waking, but warm. The cloud quickly made way for intense sunshine, which has remained all day. When I left the tent I was still very tired, so the day has been physically inactive.

However, time has not been wasted, as I spent many hours this morning writing, and covered much ground. Rest of day was spent lying in the heather, and watching the sea and mountains. Again, I have felt absolutely drained - perhaps exposure to the Sun? The intense sunlight will probably continue tomorrow, judging by the evening sky.

Unfortunately, again, a scavenger is visiting at nights and seriously disturbing my sleep. It will give up eventually once it realises there is nothing here for it.

There are certainly some strange bird (?) sounds at night. Writing of which, though not strange, I have had the pleasure of listening to a polyphony of cuckoo calls during the day, for the past week or so. Summer is approaching. Emotionally, I'm fine - but missing J.

4th: A good night's sleep. Woke to bright sunlight - heat intense, but relieved slightly by occassional breeze. This evening, the sky was covered in a uniform blanket of grey, obscuring the Sun - an ominous herald. Sky red on horizon.

Day spent as yesterday, and more good written work achieved. I seem to be re-discovering my occult Destiny: this time round, it involves conscious decisions rather than being swayed by unconscious forces. Interestingly, many of those old forces are being re-visited, and still found valid. But it is I who am in control, this time round (famous last words). This unfolding of Destiny is making me a little unsettled - a little restless to leave and implement what I have learned. But there may well be more to learn - I still have a lot of time to experience here. Physically a little better, although heat still draining. Drinking plenty of fluid.

After a very over-salted evening meal, I sat for a time in the stone circle looking out to the sea and islands: it was quite moving, as though I were gazing upon the living landscape of the 'Maiden of Wands' card. The light was serene, everything still.

I remain a little tired, and a touch emotionally unsettled - but another day, another psychic dollar.

5th: Something about last night's meal strongly disagreed with me, and I spent an uncomfortable night feeling ill, and not sleeping until just before dawn. Also rain returned in a replay of that April day, and thundered down onto the tent.

Did not leave the tent this morning for quite a while because of torrential rain, and illness. I seemed to have 'flu' like symptoms, so had a hot drink. Sun appeared, dramatically and briefly.

I am exhausted beyond anything yet experienced - it seems an exhausting task just thinking. I feel very low and vulnerable in this state of illness, and just want to regain my strength. Some diarrohea. Mild food poisoning? - some butter used last night tasted rancid.

For the latter part of day, my mind has gone into overdrive re. esoteric revelations. I really need to quieten my inner self down - approach things in a more meditative way.

Sky is looking ominous, and wind has picked up. Rain will return, I think. I need strength. 6th: I went into flu mode as I settled to sleep last night: muscle pains, high temperature - general physical discomfort. I did not sleep or really rest, particularly when nausea set in. I became very hot. The rain did appear, but briefly, with strong winds.

As light approached, I felt utterly wretched, headache and nausea quite strong. So have spent all day in tent, trying to rest and recover. This seems like food poisoning.

Ventured out briefly tonight. The weather has been very turbulent: a mixture of strong sunshine, occassional hail storms, and strongest winds yet.

Perhaps I will sleep better tonight, and regain my strength. The boredom, mental anguish - all are ultimately bearable; but physical illness is wretched in this situation, exposed as I am to all that Nature wishes to throw at me. A dreadful day.

7th: Became very cold last night as I settled to sleep - icy, the coldest yet. Nevertheless, did eventually sleep well. I woke to strong winds, and heavy snow. The snow has continued all day.

Still feel poorly, so have again spent day resting. Have had quite a bit of diarrohea. But, have also fasted all day, and gradually feel as if my health is improving. Now that recovery seems imminent, I am in better spirits.

Not much more to add - an unpleasant few days. Right now, the early evening Sun is shining on the tent. Snow has stopped, and winds dropped. All could change again though, within the hour.

8th: As I settled to sleep last night, the temperature dropped, and snow began to fall again. This time very heavily, and the tent began to sag under its weight. Still had illness, which added to discomfort.

When I woke, it was raining, and bitterly cold. All day, brief periods of wintery showers, and occassional sunshine. I ventured out for a while, but was eventually back to seek shelter by rain and very strong North winds - the clouds above raged grey within the wind. Returned to tent, but grew very cold just remaining inert, so with a great effort of will, I went out again. The rain began to ease. Despite a difficult, exhausting start, I got into the rhythm of walking, and my spirits rose, taking a delight in the transformed, rain-engorged land.

As I approached a peak, I saw a fox ambling across my path, very close. It stopped, and we both stared at each other for a moment: it was a beautiful creature - such vivid colour amidst the drabness and bleak grey. After the moment, it ran off, away, occassionally looking back to see if I was following. I went on, in another direction, feeling warmed by this meeting. The weather changed then to a blizzard; utterly cold - so made my way back.

Feeling better, physically and spiritually. Now rain has returned, but I sense the weather will change for the better, shortly. Another day.

9th: The rain ceased last night, but it became freezing; still, slept reasonably well. Awoke to warmth and sunlight, feeling energised - at least, in the spiritual sense. Re-pitched tent today, within current location.

Forced myself to go for a walk, which was still a bit of an effort. But, I did discover new and very beautiful areas - a place where there stands large columns of shining rock quartz; astonishing.

Weather remained very fine; the sky deep blue, but dominated by clouds of varying types: interesting to see such apparently conflicting activity, suggesting several possibilities for weather - all at once, in the one sky, blending and creating the overall condition of today; just like sinister magick. The mountains are capped with snow: against the vivid blue, they are a magnificent sight.

My spirit has recovered from my illness, but - and yes, it is tedious to repeat - I am still physically tired.

Feel a little bad tempered today - perhaps exacerbated by the return of my jabbering mind. Onwards.

10th: Freezing again last night, but slept. Sun appeared this morning and has stayed all day, though there was a brief shower of hail in the afternoon. Spent the morning washing clothes, then went on a long walk. This took up the rest of the day, since I rested for long periods of time in various beautiful places. I decided this morning to attempt to not dwell on anything too much, and my mind remained fluid and relaxed. Walk was good, and did not exhaust me. I am still in an irritable mood - at times impatient with the very slow pace of things, anxious as I sometimes am to return to 'civilization' and create; at other times, I am content, and content to endure.

I feel very at ease simply walking and sitting and pondering upon the landscape - mostly, I feel that nothing else is needed. I have little to offer in observing changes within, since I have ceased to bother observing: I am just existing in a very quiet, mostly patient way.

11th: Good night's sleep, and warm. Woke to Sun. I was fine for a little while, but on rising and leaving tent, I became depressed. I still feel irritable. My only desire this morning was to spend the day rotting in the tent; but, I forced myself out on a walk. This turned out to be very short, as I got bored. The weather has turned much colder, and all day it has threatened to rain. This evening, rain still seems immanent. Cold wind.

I have felt worn down in every respect today, lacking positivity. I seem in poor shape, physically. Very hungry. Cold, feeling a bit empty within. And yet, I have held on to my objectivity, and understand why I feel this way; and feel this is a phase, as rain is a phase. One day soon, I shall wake up feeling wonderful, consistently. Must push on. May the gods send warmth.

12th: Slept well again, and woke to light rain. Stayed in tent until rain had eased to a drizzle, then set off on a new walk to investigate an alternative route, down from the hills to a track that leads eventually to the road - in preparation for the trek to fetch next month's supplies.

Weather remained grey and drizzly, and I, much to my frustration found my walk hampered by ever-present exhaustion. I saw the fox again - much the same encounter as before: a lovely moment. The new route took me down through a wood of scots pine. It was almost a shock to be amongst so many trees, after having lived thus far on craggy, desolate moorland. The scent and stillness was quite profound. I arrived at a point where I could see the road, in the distance: "civilization". I turned back then to the wilderness, feeling a heavy sadness.

I found my return journey tiring, and began to dread the coming ordeal of fetching supplies. Then I remembered my will power and what it could accomplish, and placed the coming ordeal in a positive context: a challenge to be overcome. Also, this will be my last journey to fetch supplies.

I have recently felt at my lowest so far. I have felt very pissed off, and generally unsettled and uncomfortable. I move my limbs like an old man.

Spent this evening sitting within the stone circle. The weather has brightened: Sun, no rain, but clouds very dramatic and turbulent above. Still quite cold. During the time within the circle, I felt some of my old energy returning. I began to think more positively, and I returned to the tent feeling renewed.

I almost feel as if I am reaching the end of my persona - I have exhausted my personality it seems. How trivial I have seemed. Now there is just a waiting.

I must not forget that I am in a beautiful and wonderful place - that it is a privilege to live here, in this way.

13th: The weather has been atrocious today: heavy rain, and very cold. Went out for a walk, but weather drove me back after a short time. Spent a lot of time festering in the tent, but was able to sit for a time in the stone circle. Increase in wet weather put a miserable end to this. But my spirit has been encouraged, despite the misery, by a return of energy, which has helped physically. Dwelt on some magickal matters today. Things are not too bad, I suppose. I can accept the weather in all its guises, since each guise is necessary - and appropriate to/part of where I am at in the ritual. I always imagined the second month to be the most difficult. Another day gradually passes away.

14th: Weather abysmal. Rain, rain, rain. Stayed in tent for hours this morning; even when a meagre piece of sunlight appeared, I felt unmotivated. However, I was able to realise some Tarot concepts, so not an entire waste of a day. I did manage to rouse myself for a walk, which was lacklustre and depressing. Rain has persisted all day, though not as cold as it has been.

I have become fed up with waiting for my trip to fetch supplies, so will set off tomorrow - food is very low anyway.

Very fed up: after my illness, all I can think about is food. I want to return to my almost settled, contemplative self - a self which resided in the environment and ritual, not in a craving for chocolate. Still, this is all part of it. I must admit to feeling a little concerned about the ordeal to collect supplies, since I seem to lack the strength I had earlier on in the rite.

However, I am determined to meet the challenge with my greatest asset - my will. Very grim. Another ******* day.

15th: Today has been a Triumph of the Will. I set off early amid light rain. My initial apprehension and tiredness began to vanish as I walked the road. On either side, the trees were shimmering with young vibrant leaves, and their presence - the green and its scent heightened by rain - filled me with absolute joy. I seemed to draw strength from the trees, and my determination grew as I reached my destination.

I bought all that I needed to ensure a comfortable - but still spartan - remainder of the rite. The walk back, in torrential rain at first, was a wonder to me. I strode onwards bearing the heavy weight without resting. I was imbued with the sheer determination to overcome, and that walk, difficult though it was towards the end, seemed over much more quickly than the previous trips. The end was a triumph, and the Sun appeared.

I am exhausted in a rewarding way. Today was just what I needed, something to break the awful lethargy. I feel re-vitalised with magickal power, knowing myself again, and what I am capable of when I return to the world - and the world shall know it!

But I am not complacent: there is still time to endure.

16th: Unfortunately, a bad night. The same bout of illness reappeared.. Strangely, I was far from hungry last night as I ate my evening meal - and the meal made me feel uncomfortable. I barely slept last night, due to constant diarrohea - every five minutes it seemed I had to go outside; sometimes digging new holes. The weather was cold with strong winds, which briefly caused some concern about the tent. I slept a bit this morning, after dawn.

Not having eaten today, the sickness has subsided. I hope I can rest tonight. The day has been spent lying ill in the tent. I have attempted some writing, and weather, thankfully, has been calm and warm. My spirit remains strong.

17th: An excellent night's sleep, and I awoke feeling, for once, fit. The light this morning was quite beautiful: dawn is one of my favourite times - the stillness is inspirational.

Day has been uneventful: very hot, merciless Sun in a cloudless sky. I have sought the shade of large rocks, and have written, a little. I felt a bit bored and unsettled for a while, but once I relaxed and let the day wash over me, I was fine. Not much has happened - within or without. Have recovered my health, for which I give thanks.

18th: Again, a good night's sleep. The sudden strong wind last night heralded a change in the weather, and this morning I woke to rain and greyness. I was not unsettled by this - in fact the drop in temperature was welcome. Rain didn't last long, and I went for a long walk. I enjoyed the experience of wandering further into the land, into new realms. There was a strong easterly wind on the peaks which was enlivening. I felt a return to form.

I've become much calmer and quieter within myself. My mind no longer becomes embroiled in some irritation from my past life, but lets thoughts flow and pass, like the water around me. All quiet, in every respect.

19th: Felt lazy again today, but forced myself to go for a decent walk - the weather remained bright, though there was the threat of rain. The walk was good, and I enjoyed the quiet meditation of it, and the peace of the land.

On returning to the tent, it began to rain quite lightly and has continued throughout this evening. I felt confined within the tent, and unsettled in myself - with a slight return of the jabbering mind. Still, I feel fine really. Days seem to be washing over me at present, and I am sleeping well. During my walk today, confronted by the beauty and stillness, I realised that I will be sad to leave this place that is becoming home.

Another day washes away.

20th: A bad start. Absolute lethargy on waking up. Totally unmotivated. Had a bad night's sleep - woke up wracked with hunger, and became very restless. I suppose I've lost a lot, physically, through the illness. Have spent today craving food. I never seem to have enough to eat.

I attempted to revive this morning from its stupor by visiting the valley, and bathing in the great river there. This turned out to be a beautiful experience, as the Sun stayed all day, enabling me to lie naked on the rocks, bathing in the warmth. I plunged myself wholly under the freezing rushing water - almost heart-stoppingly cold; but bursting out into the sunshine was wonderful. It sounds so hackneyed, but I really did feel free.

I returned perhaps too early to the tent, for the afternoon was spent idling around, waiting for the time to eat. My hunger and craving brought my mood down slightly. Eating now has become a Holy experience - I can see how food is so taken for granted back in civilization. I thank the gods after each evening meal.

I have lost a lot of weight - none of my clothes fit properly. I am a little unsettled again.

21st: Two months accomplished, and I woke early after a good night's sleep, feeling very positive, and allowed myself to feel proud of having got thus far. Reaching this point has really made a difference - I see now that some of my unsettled moods were partly to do with the interminable crawl towards this stage.

The weather has remained hot all day. Went for another long, slow walk, and appreciated the great beauty of this wilderness land. Found weather a little too hot though, and returned to tent, drained. Although I am pleased to have a sunny spell, I do now wish a bit of rain as water levels are getting low - the spring from which I take my water is just a trickle. Today's walk passed some time, and allowed me to dwell on further insights into myself. I feel reasonably settled in myself - perhaps a little too eager to complete each day, when I really should be savouring each moment: this special way of living, a way that now is only really beginning for me, will cease in a month.

Still hungry, but not oppressively so.

22nd: Weather has been bright and very windy; gradually, the sky has filled with blankets of grey clouds, and now, this evening, it is raining slightly.

Undertook a good walk today, climbing up to the higher peaks where I had a clear and beautiful view of the sea and islands. I spent some time reviewing what I have learned about myself. Clarified some personal details, examined some demons and ghosts. Felt more positive today.

I asked the gods for strength, and have received, and been thankful. I am achieving a less obsessive state of mind regarding food, though remain constantly hungry. Anyway, another day.

23rd: Last night, I ventured out to look at the Moon, nearly full. I was stunned - at the beauty of its whiteness amidst the shattered clouds. And I was filled with a further sense of Destiny, and received some intriguing creative ideas. This morning, I awoke to sunlight and gathering grey cloud. Re-pitched tent, and became miserable. I was irritated at having to start another day, at having to create diversions for my mind while my body struggled with hunger. Felt fed up with walking - almost resentful of the routine - so I stayed by the tent, and wrote. And this brought a type of contentment, eventually.

The growing irritability is not what I expected at this stage of the rite - when the conclusion is tangible. I thought I would radiate calm and positivity. But, I am treating this emotional state as I have done with all the others -as a stage, that will pass. Perhaps the last few weeks are always more difficult - balanced as one is between the very different worlds of living here, like this, and leaving, back to modern life.

This evening, I sat within the stone circle, and lost myself in the beautiful vista, serene in the evening light. Unfortunately, the midgies really did their best to irritate me, and eventually drove me back to the shelter of the tent, earlier than I had hoped. Tomorrow night therefore, I will sit doused in insect repellant.

A frustrating day in some ways, but it has passed.

24th: Woke again to sunlight, and positivity. I took myself off, without objection, for a slow and long walk. This brought a peace of mind; a detached, tranquil mood.

On return, spent rest of day writing. This was excellent - my creativity flowed with new inspiration, as I drew from my own experiences since I arrived here. This is just the sort of uplifting focus that I need in order to take me towards the conclusion of my time here. However, always cautious, I am not getting too carried away with enthusiasm for my new creativity; I shall see how it sustains itself over the next few days.

This evening, still sunlight, but now strong winds, perhaps bringing a marked change in the weather. My water supply still a trickle, from its underground source.

Feeling alright; just plodding onwards.

25th: No weather change: as yesterday, intense sunlight - but perhaps slightly cooler. I woke feeling reasonable, but soon gave in to weariness. I stayed near the tent all day, and have continued writing. I just could not be bothered to do anything else. I wasn't pissed off exactly, just unmoved.

In between writing, things were a little tedious. The unrelenting "sameness" of the hot weather seems to grate on me - it is confirmed that I am a rainy, turbulent cloud sort of person.

All life is blooming, including insects, and I wake with the occassional bite on my face, and bloated tick somewhere on my body. Spiders, biting flies... I have learned that I actually like insects, and find them quite fascinating; characterful, rather than cold and alien.

Towards evening, I went to sit in the stone circle feeling burdened and quite depressed. Sometimes, I feel impatient regarding the time left, with the end being in sight, but still much to endure before then. Sometimes, a day seems to amount to nothing more than distracting myself until the day is done. But at other times, there is an ease, a peace, which is worth suffering for - when I don't contemplate the impermanence of this way of life.

However, as dusk approached, my mood picked up, and I spent a happy few hours sitting in that lovely still evening light. But the one insect I do hate - no, they are not insects, but are in a class of their own - the bastard midgies, eventually forced me back into the tent. They have no problem with the insect repellant. Still, all part of the time of year and environment. Part of life.

26th: Much colder today, and grey - which, of course, I like. Undertook a long walk, but found it exhausting. But sitting by the loch was lovely: everything was still, and I watched and listened to some very strange bird life, emitting unsettling, almost human cries.

On return, I wrote a little more. I rounded the evening off by sitting within the circle, directing my thoughts to J. Tonight was much more comfortable - cooler temperature and light breeze kept the midgies away.

A little more positive today, though feeling physically ground down by this way of living. Now it is rather chilly.

27th: Last night, heavy rain - just as I wished: welcomed also, I am sure, by the land. I awoke to the mist and continuing rain, all streams engorged and rushing. By mid-morning, it had stopped, replaced by clear sky and bright sunlight. And thus it has stayed. Water supplies have been dramatically renewed.

Despite the clear weather, I was content to remain by the tent and write more, still feeling inspired. The day has passed quickly, absorbed as I have been in creativity. My mood is so much better.

The evening has been taken up with a long meditative sit within the circle, looking out as always to the sea and vast mountain range. Looking back over the experiences of the last ten or so years, I felt a new awareness beyond my own personal desires and goals. An awareness of the essential goodness and unselfishness of people, which can easily be missed, amidst the fervour of one's ego. It is an awareness of the "light" side that balances the fanatical "dark".

To learn to give in an unselfish way. To learn tolerance, and become part of a greater struggle to bring human decency and honourable behaviour. To do something for others, for no personal gain.

A good and productive day - I feel better than I have done for quite a while: dare I say it, more complete than I have been.

28th: Woke to intense sunlight, which has remained throughout the day and early evening. Went for a new walk, exploring a rocky area that was also the home of some fairly impressive trees - not the usual gnarled elfin wood, clinging to a cliff face. I found several caves - natural shelters big enough to live in. One obviously had been the lair of a fox (?), judging by the old bones scattered on the cave floor. The shelter that I had marked out in case the tent was destroyed by gale force winds has been replaced by one particular cave - ideal for a hermit. Even on a hot day such as this, it is very cold inside. Maybe I will live in one, one day.

I found various places to shelter from the sun, amidst huge boulders and lovely ash and birch trees. As always my idyll was marred by hunger, but I gained spiritual nourishment. Again, sat this evening within the circle, the weather wonderful. Enjoyed watching the bird life. I feel as if a barrier has been crossed, and I remain content.

29th: Cloudy start to the day, but it gradually cleared, and I have experienced the hottest day so far. Have spent the day writing, but have experienced more unsettled feelings - irritability, mostly. The heat hasn't helped. The day has been uncomfortable, and slightly tedious - physically, have done very little.

Late afternoon, I felt emotionally tired and upset - burdened by the slow, grinding pace of this life of mine here. But I regained an even mood during my evening "meditation" within the circle. I much prefer the temperature of early morning and evening. Much insect life, including midgies - but tonight, I did not mind them so much. Now, shoots of bracken are growing rapidly towards the Sun, and bluebells, buttercups and other flowers are spreading out. Everything looks very beautiful. The bird life is highly active - I love the sound, a burr of beating wings, as little birds nestle on the heather by the tent.

Unable to sleep last night, I went out and lay beneath the clear starry sky. No need to try and express what cannot be expressed. After that experience, I returned to the tent and slept well. 30th: Weather has been very hot again, and a mist from the sea has added to the stifling atmosphere. My mood has been a little low - irritable and restless.

But, I did pick up during my walk in the new area. Summer really is blossoming: the heady scent of plant life, and business of the insects (I watched two beetles mating!). Everything busy and green and full of life - I felt imbued with this green energy, for most of the walk. But have felt very hungry.

Returned to tent, and wrote. Evening concluded with the usual contemplation within the circle - probably the highlight of the day. The sea was beautifully still. Finished off with a bit of physis. I'm alright, really.

31st: Glorious weather again, with sea mist. Spent the morning writing, until the heat made me restless. I then went off for a walk to sit beneath the shade of an ash tree. It was idyllic, and rescued the day from irritability. I lay on a mossy plateau of rock, among the huge boulders, and gazed up at the ash leaves and flickering sunlight. I felt wonderfully free, and daydreamed of being a Knight Templar.

I am still unsettled in myself though - but, as before am treating it as a phase that will pass. Generally, I am much quieter within myself, and sensitive to sounds that disrupt the natural stillness - even the setting up of the Trangia sets my teeth on edge. Once, I could only clarify thoughts out loud; now, the sound of my own voice is an intrusion - and I am able to clearly debate within my head. I can feel a sort of peace, beginning to flow within.

I am enjoying immensely being among the bird and insect life - particularly the insects, with their different and spontaneous characters. They feel like companions as I integrate progressively with the landscape: there is no loneliness.

It will be strange when the time comes for me to leave. I think part of me expects this way of life to just continue.

Sat within stone circle this evening. Slightly cooler tonight, with a veil over the setting Sun. The light and stillness has been very moving. I would have stayed out longer, but the midgies drove me back to the tent. Concluded with a reasonable physis session. That's it - onwards.

June

1st: Took a while to sleep last night - my mind was buzzing with possibilities, on my return. So I went out and sat beneath the mostly clear, starry sky. The completion of this rite is now tangible, which is making me restless with various emotions - partly excitement that I have got this far, and - although I cannot be complacent - the clear sense that I will triumph; and sadness at having to leave, and face the tedium of everyday life in modern society. My former life seems so far away, and this is now the reality. I often feel almost fearful of the end approaching.

But tonight, during my meditative sit, I felt burdened with the time still left to do - I felt crushingly tired with the waiting.

I am waking to the early morning Sun, which does imbue me with a great sense of freedom and well-being. Heat today very intense - so have done very little, physically, but have continued writing. After writing, I languished beneath the ash tree. This was idyllic, and I day dreamed the time away amidst the activity of wildlife - voles, finches, etc. I felt so content for a while, craving new adventures when this is complete. And then, the burden of time experienced tonight.

A strong and cool wind has appeared tonight, heralding, I think, a change in the weather. Water levels are low again. Rain is needed - although I am adapting to the heat and continuous sunshine.

2nd: Perhaps I ought to feel some elation that I have reached June, but do not. I am surprised - which is a good thing - at how different I actually feel to how I thought I would feel at this late stage. I am weary and burdened. However, these feelings do not dominate the entire day. This morning I wrote with renewed inspiration, and spent the afternoon again beneath the ash tree. I felt very relaxed then, almost in a dream mode. But, as with last night, when the time comes for me to sit within the stone circle during the evening, I become heavily burdened.

There is now too much a sense of the rite finishing - too much anticipation of the conclusion while I still have time yet to experience and endure. But at such times I return also to my apprehension of the changing land, of deepening Summer, and positivity returns. Tonight I was suddenly struck by the intoxicating sense of life that is bursting all around me - new wild flowers, the frenetic bird life - and that incredible evening light which seems so characteristic of Summer. I feel very fortunate to be here, and to have undergone this experience.

I concluded the evening with a poor physis session - body still wearied by hunger. Although I should not wish time away, another day has passed.

3rd: Intense heat, and again, spent a productive morning writing. Another afternoon beneath the ash tree.

I felt fine in myself until this evening, at the usual place and time. My mind did not accept the day's sense of contentment, and I became caught up in old debates and battles in my head. I felt sad and depressed. I attempted a physis session, which was utterly useless - my joints are stiff, and cracking. I am very lethargic. Perhaps I will give the writing a break, and spend tomorrow walking.

Strong and cold winds appeared again tonight, and I returned to the tent feeling uncomfortable and fed up. As ever, I must treat this as a phase, and it will pass - but I feel wretched. Quite upset.

4th: A positive start to the day: I undertook a long walk to the main loch, and felt the benefit both physically and emotionally. It was definitely the right thing to do - I felt once more involved in the ritual by integrating with the land. It has been intensely hot again today. As evening wore on, and I sat within the circle, the pattern of weariness returned - although the walk has boosted my spirit someway against the misery. I'm feeling worn down, but not really depressed. I just must keep plodding on through the days.

The walk helped clarify and calm the processes of my mind. All in all, a better day than of late. Have given the writing a break.

5th: This evening I have had to retire to the tent earlier than I would have liked - the midgies are out in full force, swarming over everything, and biting. Not a lot can be done, just have to accept it as part of life's rich horror.

Found it difficult to sleep again last night, but this time, my mind was filled with music - specifically new piano compositions. I got up and made a welcome cup of tea, and pondered, wondrously, on the new music. Sleep eventually came, but I woke before dawn - and saw Venus bright above the peaks as I left the tent to sit and experience the dawn.

Yet, as morning grew to its fullness, I again descended into a bleak mood. I felt fed up at the prospect of having to endure another very long day. I felt fed up with the whole venture. However, I roused myself for another long walk, and my spirit was raised. The weather has been incredibly hot, so I made my way up to a small loch, high in the peaks, and bathed there.

A lovely experience.

During my evening contemplation, my mood remained good - although the midgies did their best to discourage this.

Water levels very low again. The source I have been using is almost dried up, but I was able to relocate another spring a bit further away from the tent- although this source cannot be guaranteed for the rest of the rite, if this weather remains constant. I may have to re-locate the tent, so tomorrow I will investigate a small loch down at the foot of the fells. Rain would be appreciated.

I am relieved that my mood has picked up, obviously aided by a bit of physical exertion. I feel another internal barrier has been broken down, although I feel the weariness may easily return. I've encountered some very difficult emotional states over the past week or so, which I had not really anticipated - a good insight.

I must note that now, whenever I drink water from the spring, it feels as if I am imbibing the consciousness of the water. A sparkling pure awareness speaks within my body - it is almost as if I am looking through the eyes of water. I am probably much more receptive to the spirit of water now, after having been ill and purged, and purified by starvation. I am nearer to the land.

6th: Forced into tent early tonight - flies and midgies causing hell. A decent night's sleep. On waking, my bleak mood descended again; I felt so worn down. The sky has been quite cloudy today, veiling the Sun - there is a faint echo of rain. I hope the weather does change - the flies are a nightmare early morning and evening.

Now as I write there is rain! Very light, but the sky is thundery. Thank the gods: a temperature drop is just what is needed to disperse the little fiends. I am getting so fed up with them crawling over my face and hands while I sit in the circle, and waking up with swollen eye lids or lips. This adds to my sense of weariness.

I undertook a walk this morning which I did not enjoy. I went to the loch in the land below me. Exploring the lower flatter features does not carry with it the sense of achievement and exertion of the peaks, and I spent most of the walk, until the ascent back to the tent, feeling drained and hungry. The loch and the flat land was bleak, dark and depressing. Afternoon spent lying in the tent, in a stupor.

The sky remains dark, with a hint of summer storm in the air, and the rain light. Worn down, but I still endure.

7th: Took a while to sleep again, my mind once more on music. The rain continued off and on throughout the night, and on waking, it was heavy and the sky turbulent. Remained in tent for most of day, writing. Rain has continued, with very strong, cold, southerly winds. Water levels in full flow.

I have felt content with today, and have not been visited by weariness. The fact that I am gradually moving towards the conclusion of the rite is starting to sink in, sometimes lessening the depression, sometimes creating it. I have quite enjoyed today, and have pondered on some interesting esoteric ideas.

I feel absolutely replete with creativity - music is growing within me: in some ways, this does make me impatient to return.

These past few weeks have been strange; I feel quite different than I did in the previous months. There seems to be a greater edge of struggling, and a clearer vision concerning creativity and the esoteric. I have learned much about myself so far - I feel that my character has deepened with the insights.

Feeling reasonably fine.

8th: Got off to sleep quickly, but was woken before dawn by very strong winds battering the tent. As the winds increased, the tent was partially pulled up from the ground, the flysheet unzipping and flailing about. Several times I had to get out and re-pitch. I could not get back to sleep, even though I was exhausted: I was worried whether the tent would stand up to the battering.

As daylight approached, I witnessed an awesome sea of cloud rushing from the south, and unfurling not far above me. Directly above the raging cloud was calm blue sky with higher cirrus wisps, barely moving. Since my time here, I have never encountered such strong winds. The rain lashed down, on and off.

I felt I had to stay near the tent today, in case the wind tried to tear it up. I began contemplating my alternative accommodation. Thus I was confined within the tent, which was tedious. Suddenly, my creativity no longer seemed sufficient, and I could have done with a good walk.

I sat out for a brief period tonight beneath the rushing sky. It has become very warm, but the wind remains furious. Sitting beneath the column of scudding clouds was absolutely awesome - like watching time lapse film. Surreal.

Although there had been indication of imminent change, I really did not expect this. But as always, one can never be complacent where Nature is concerned.

The power of the winds, their all-consuming presence, has been quite an experience - rather unsettling. Beneath today's practical concerns - or rather, because of them - my mood remains positive. I have asked the gods for calm, and so far conditions have quietened down, a little. 9th: The winds increased as I settled down for the night; earlier I had re-guyed the tent so it was much more secure, so I decided not to worry. I settled down to sleep and was woken only once by the intense battering, and lashing of rain. In the morning, the tent remained unharmed.

The powerful winds and rain continued today, but I decided anyway to undertake a walk, feeling the need to be out in the land amidst the raging elements. It was interesting to observe how the land had been transformed by these conditions. My mood was very contemplative: I do not feel the need whatsoever to continue expressing myself creatively while I am here.

And yet Art etc. is, or can be, important. The majority must be touched by a type of creativity if the ultimate aim of encouraging an upsurge in Adeptship - and thus the beginnings of a new civilization - is to be attained. And so on.

For myself, now, I do not need words to express how I feel - I do not need to tell a story which does not need to be told. The essence does not need to be expressed by anything other than the life here.

As evening drew near, the winds suddenly ceased, as at last the southern horizon was lit with blue sky. Now there is sunlight, stillness and warmth, and I was able to sit in the circle. Midgies are returning - but nothing is perfect.

10th: A good night's sleep. Awoke later than usual to sunlight and stillness, although slightly chilly.

As has been usual, the morning saw a return of recent lethargy, so I took myself off on a walk up to one of the higher lochs, hidden in the peaks. For while, the experience was marred by my mind jabbering on over past debates long since thought resolved. However I was able to resolve these inner conflicts, with honesty.

The walk concluded positively as I unravelled my thoughts and returned to the tent just as rain appeared. There was a brief but dramatic thunderstorm then, with strong winds and lightning. This passed over quickly to leave stillness and sunshine.

I decided to find somewhere new for my evening contemplation, and chose a place higher up. Because there was a slight breeze at that height, there were no midgies. The view was inspirational, and the Sun remained.

I am occassionally feeling the excitement of finishing; but am trying not to dwell too much - there are still days left which may bring new experiences and insights. Any creeping depression seems nulled now by the sense of impending completion. I am not dwelling too much on what has been experienced over the past three months - such a review, such a distillation, is too much - too final....

11th: Did not sleep for ages last night - mind buzzing with all manner of general things. Awoke early to sunlight, although temperature at night and early morning is quite chilly. Sky cloudy.

Again, morning prefaced by lethargy. Went for a walk, which was spiritually rewarding, but physically shattering. On return, dwelt further on esoteric matters.

So, day progressed into evening positively. Climbed to my new peak this evening, but the flies and midgies found me. At present, the inside and outside of the flysheet is swarming with them. I am resigned to it.

Feel quite positive - my contemplation of things esoteric seems to have yielded some revelations. Now it is raining, slightly.

12th: Ventured out again last night as dusk gave way to night, and was engulfed in midgies - horrendous. Rain grew heavier as I settled to a good night's sleep.

Awoke with more bites than usual. Tent full of midgies. Got rid of the little scum by re- pitching the tent. It began to rain again, lightly. I went off for a walk and washed in the valley river. The walk was uneventful, but my spirit was strong, feeling a sense of achievement as the days draw on towards the climax of the rite.

Afternoon spent in tent as rain became heavier. No evening out, as rain has increased. Much colder now.

13th: Woke early to rain - the rain had continued throughout the night. Consequently, the day has been quite chilly with hill fog, and wind. Everything has felt damp and cold - almost like the earliest stages of the rite, rather than Summer. Wind now quite strong.

I have been confined to the tent, no variations in light to tell me how early or late it is. However, I have begun composing, developing a - hopefully - new and effective system based on the septenary. This is such a new development, and shows that even at this stage, rewards can flower. Physically, I am quite uncomfortable, cold and hungry, with a lot more bites than usual, particularly on my legs.

The tent has withstood the elements brilliantly, but is now showing signs of wear - a few holes, and less water repellence.

My mood remains positive - almost detached, as I am still aware of the days yet to be experienced. 14th: Rain and winds continued through the night. Strong winds buffeted the tent during the day. Weather has remained really atrocious, and I have been confined again to the tent. Not too bothered though, as I am now engrossed in composition.

But, I became cold just remaining in the tent, so went for a walk. It was invigorating being amidst the strong winds and rain. Rain and winds easing now - probably will be a brighter day tomorrow. I feel very calm.

15th: A good night's sleep. Rain and winds have eased, and this morning I woke to sunlight. The temperature remains a little chilly.

Despite the good weather, the prospect of going for a walk lost its appeal as I continued composing.

I still feel detached, but am a little irritable at present - headache, and tiredness, and hunger. I still can't allow myself to think about leaving this life - I am aware that part of me does not want this to end. The approaching conclusion seems bitter-sweet.

16th: Woke earlier than usual this morning. At first, the temperature was cold, but as the Sun rose over the peaks, the weather became quite hot, with a slight breeze.

I undertook a walk that I have been saving for the conclusion of the rite - back to the loch that had so enchanted me with its feminine aura. The walk up to the summit was very tiring, but the view was breathtaking - I could see all the inner islands, and those beyond.

I wept. I felt such a mixture of feelings: absolute relief at having reached this far, and a sense of great achievement. But also, a deep, deep sadness at having to leave. It was/is a sadness I have never felt before, in connection to anything else, and I cannot really describe it. I returned to the tent, without dwelling further on the conclusion. I just want to continue, quietly and practically.

17th: Another sunny day. Did some washing, and once more became absorbed in composition. I have never concentrated so much: persistence and absolute focus enabled me to solve some esoteric and compositional riddles. So much came together, at that point. I felt the incredible elation that creativity can bring. The day however became stifling, confined as I was again to the tent, of my own choosing.

I have not really felt motivated to take a walk - each walk now seems so final; it is too upsetting. I will leave uncharted areas for another time, another life. I do feel sad. After the physical inertia, I attempted to sit out this evening, but the midgies drove me back. Physically, an inactive day, but the creativity has been incredible.

18th: Once again, very hot weather. This time, I undertook a walk first thing, which I found a little tedious and tiring. I was eager to return to my compositions, which again took up much of the day. Keeping my mind focussed and occupied is helping me cope calmly with the very little time I have left.

Evenings are confined to the tent, as the midgies are out in full force. I won't be sorry to live without them.

Some further esoteric ideas came to light, and in the evening, I did a little carving in the tent. Very cold at night, but am sleeping well.

19th: Rain last night, and for most of the day. Thus another day in tent, composing. But my creativity has been less inspired today, and I now feel there is little to add to what has so far been accomplished.

When evening came, my lethargy lifted, and I felt strong positivity - a near happiness, yet one tinged with the burden of return. It seems so depressing to have to be, if only partially, a part of the machine of modern society and its stifling ways and laws. Yet there is J. So many mixed feelings coming to the surface.

I sat out tonight within the circle, when rain had ceased. The view was inspiring, and the ancient land enhanced the feeling recently experienced of my own mortality - the passing of human life in the blinking of a mountain's eye. This feeling is not negative, but liberating: I know life to be an opportunity. I know this with calm acceptance.

Writing this diary has, recently, ceased to be a help - it is now a petty burden: I no longer need or wish to express what I feel. Last full day tomorrow.

20th: Awoke just before dawn, to light rain. It felt good to be awake at that time, with the light, and birdsong, and deer.

I bathed, one final time, in the river valley, and spent a tranquil, if rather cold, time beneath an ash tree, washing, and sharpening my knife, and just 'being'. Further esoteric ideas surfaced - almost final pieces in a jig-saw. I returned to the tent to write.

The evening was marred by the midgies who held me hostage in the tent. However, as evening wore on, the temperature dropped and their activity ceased. I ventured out. As I crawled from the tent, I was confronted by a magnificent Satanic sunset: high up, red clouds; on the horizon, dark clouds, carriers of rain. The clouds created beautiful shapes, of creatures beautiful in their moment - but the shapes became forgotten as they changed into something else. It is the flow, the constant change that is real.

I stood in the circle, and undertook a simple and spontaneous oath of re-dedication. I chanted. I do not feel sad now - I am ready to return to the world. I feel as if I have arrived at myself, after this long journey of my life so far.

I am very calm. When dawn appears with the first light of the Solstice, this rite will end. I'm not sure I quite believe it.

CB
Order of Nine Angles

Appendix
Reflections on Dyssolving – Diary of an Internal Adept

The Desert Fathers in the Christian tradition headed into the wilderness to purify themselves and encounter god. Often for many years. Trouble with entering the wilderness, though, is that all too often that is where you will encounter the devil. As that bloke JC found. His religion-founding counterpart Mohammad (parking the fact that that nasty piece of work Saul of Tarsus and later the Emperor Constantine invented the Christianity of today) also had his epiphany holed up in his lonely cave, which had the very unfortunate consequence of creating Islam. This going into the desert to be alone can certainly have consequences!

But there remains in the human spirit some deep appreciation of the fact that a period of absolute solitude will teach you Very Big Things, and will also be an experience of extremes – madness, belief in your godhood, perhaps, or some profound enlightenment about what reality is. Certainly this practice in the world's spiritualities is regarded as make or break time. It will sort the wheat from the chaff.

This manuscript does not include the name of the author but I believe it to be by Christos Beest/Richard Moult. He heads off for his three month stint as internal adept in a remote part of Scotland (I am guessing). And what will he discover? This piece of writing is desperately exciting because not least – it is honest and an absolute full frontal dedication to confronting the esoteric and what he might become if he endures.

Beest admits his fear at the outset, as well as his frequent periods of depression. He feels "pissed" off a lot. The three month period yawns before him as something unbearable. A scavenger of unknown species annoys him pulling at his rucksack in the night. He badly misses his girlfriend. Life consists of moving the tent about and gazing at the landscape.

It sounds dreary. But fascinating things emerge and the main one is his determination to see it through. I wonder just how many of us would run back to civilisation after three weeks, desperate for a beer and a proper meal. After all, this is complete oblivion for the ego – there is no boasting on Facebook of how elite he is, of what a superior breed he is. He can only write to himself during this time. And he faces the fact that he cannot face not completing the ordeal.

> "I could leave if I wanted. I just know that if I did, so much would be lost. My path would effectively end – a staying at external adept. I would perhaps go on to live an enjoyable life composing music – but that music would lack the ultimate power that this ordeal can earth. There would be the torture of what could have been achieved. There would be failure, within me, where it matters."

He realises the wisdom of the three month period – one month would not be enough to create real change.

And then interwoven with the dreariness of the ordeal come many moments of happiness and transcendence, of an understanding of the esoteric, an appreciation of the amazing landscape. And – I think this is really important – despite his reflexive reluctance to push through to the end, he actually seeks out places of greater solitude, where the ordeal becomes more pure. The litter he discovers at what he thought was a remote loch disgusts him. He moves away from the ruins of crofters' cottages because he wants no reminder of human habitation. Moving to a much wilder, isolated location "I feel very hidden, very content".

He develops a much heightened awareness of just how mundane much of his life in society was. "Many patterns of behaviour now seem blind to me, fitting unconsciously into some acceptable social/domestic regime. I thought I was really different to others, but in so many ways I had not seen before, I too have been one of the masses, swept along with all the rest on the great wave of mediocrity."

He loses a boot, and is left feeling desolate. He is overjoyed at finding it again. In the midst of a diet of hot water and porridge, he has a can of haggis:

> "It was a spiritual experience, utter joy… Eating now has become a Holy experience – I can see how food is so taken for granted back in civilisation."

During a walk to collect supplies:

> "I was imbued with the sheer determination to overcome…… I feel revitalised with magickal power".

Two months in, he feels he "will be sad to leave this place that is becoming home."

Instead of the interminable length of the time ahead oppressing him, he switches to some concern that he only has a month left to enjoy the experience."

The irritable moods come and go still, but the creativity in his spirit soars. The "burden of time" remains crushing, though in the third month, "I often feel fearful of the end approaching".

In the last month his spirit continually oscillates, as it has done from the start, between grumpiness and a kind of euphoric transcendence. When one seems to have settled in, it unexpectedly lifts, and so, back and forth.

And there is a revelation of humanity:

> "An awareness of the essential goodness and unselfishness of people, which can easily be missed, amidst the fervour of one's ego. It is an awareness of the "light" side that balances the fanatical "dark". To learn to give in an unselfish way." (And this from an ONA manuscript!)
>
> "To learn tolerance, and become part of a greater struggle to bring human decency and honourable behaviour. To do something for others, for no personal gain."

The rite slowly comes to an end and as Beest feels his head flooding with creativity and new musical compositions, part of him does not want the rite to end. "I felt such a mixture of feelings. Absolute relief at having reached this far, and a sense of great achievement, But also, a deep, deep sadness at having to leave.

He says he gains many esoteric insights – but sadly does not share them, as "such a distillation is too much – too final". And so the final day and the realisation that, before a Satanic sunset, "it is the flow, the constant change that is real".

I wanted to know about what happened when he returned home. Perhaps I will be able to find out. But we know from his experience that art is born out of solitude:

> "Art is or can be important. The majority must be touched by a type of creativity if the ultimate aim of encouraging an upsurge in Adeptship and thus the beginnings of a new civilisation – is to be attained"

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https://web.archive.org/web/20170529064121/https://beyondsatanism.wordpress.com/2014/02/18/reflections-on-dyssolving-diary-of-an-internal-adept/